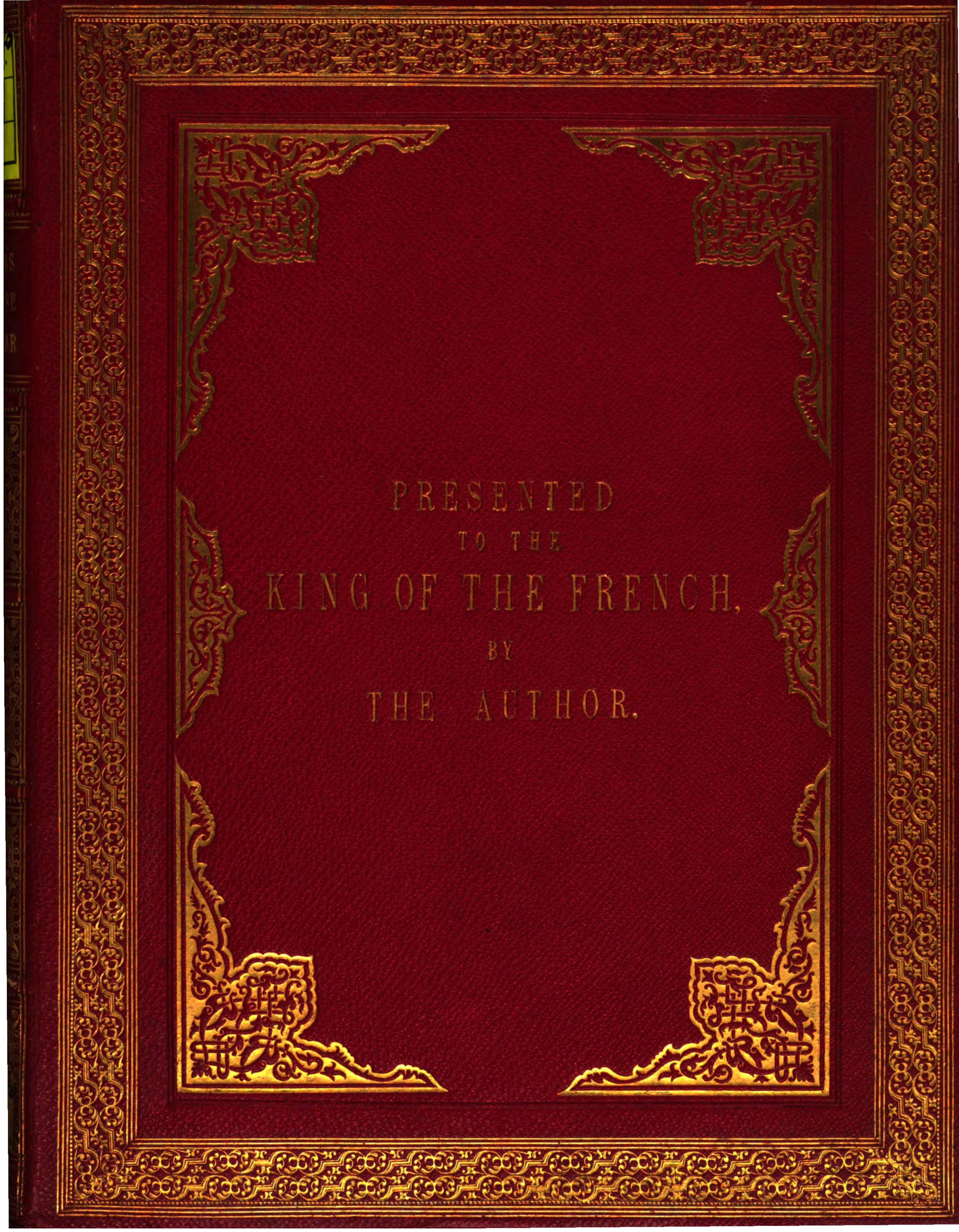




PRESENTED  
TO THE  
KING OF THE FRENCH,  
BY  
THE AUTHOR.



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Latter.



GRAMMAR

OF THE  
LANGUAGE OF BURMAH







A

# GRAMMAR

OF THE

## LANGUAGE OF BURMAH,

BY

THOMAS LATTE R,

LIEUTENANT, BENGAL ARMY.

---

Ἔχω καλά τε φράσαι, τόλμα τέ μοι  
Εὐθεία γλῶσσαν ὀρνύει λέγειν.

Olymp. Carm. xiii.

Ἔστι δὲ φύλον ἐν ἀν-  
θρώποισι ματαιότατον,  
Ὅστις, αἰσχύνων ἐπιχώ-  
ρια, παπταίνει τὰ πόρσω,  
Μεταμώνια θη-  
ρεύων ἀκράντοισ ἐλπίσιν,

Pyth. Carm. iii.—PINDAR.

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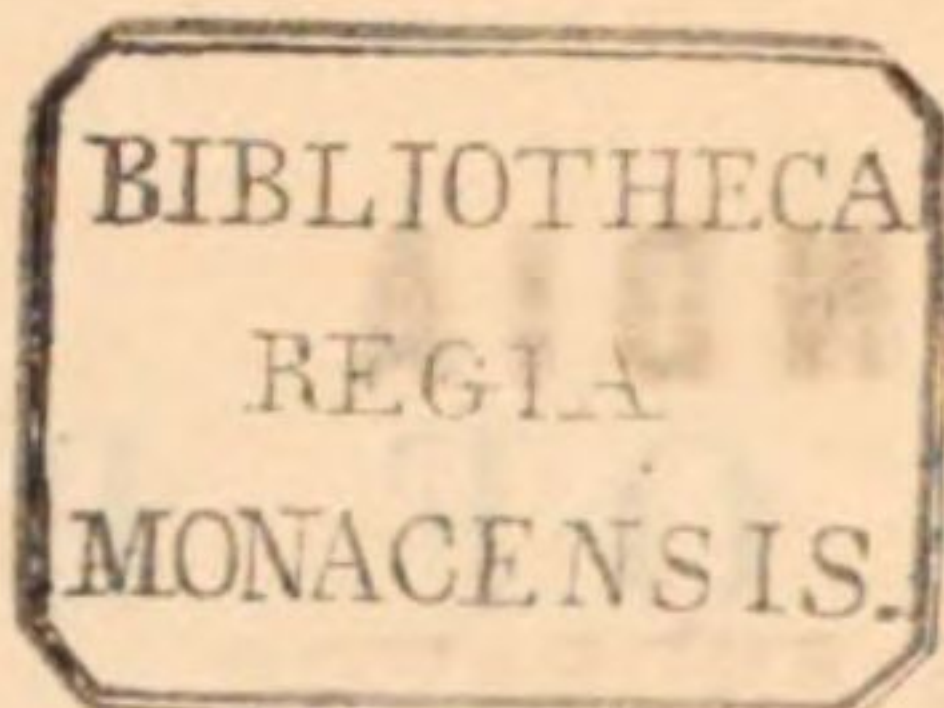
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1845.



TO THE  
RIGHT HON'BLE LIEUT. GENERAL SIR HENRY HARDINGE,  
G. C. B. &c. &c.

GOVERNOR GENERAL

OF

**INDIA**

THIS ENDEAVOR

TO PROMOTE THE ACQUIREMENT OF THE VERNACULAR DIALECT

OF ONE OF THE NUMEROUS PROVINCES

UNDER HIS SWAY,

AND THEREBY TO BENEFIT A LARGE PORTION

OF

BRITISH SUBJECTS,

IS,

BY PERMISSION, INSCRIBED

BY HIS OBEDIENT SERVANT,

**THE AUTHOR.**



REPORT OF THE  
COMMISSIONER OF THE  
INDIAN BUREAU

GOVERNOR GENERAL

THE COMMISSIONER OF THE INDIAN BUREAU  
HAS THE HONOR TO ACKNOWLEDGE THE RECEIPT OF  
YOUR LETTER OF THE 10TH INSTANT, AND IN REPLY  
TO ADVISE YOU THAT THE MATTER HAS BEEN  
REFERRED TO THE APPROPRIATE OFFICIALS FOR  
CONSIDERATION.

INDIA

It is with pleasure that I have been  
able to inform you that the matter has been  
referred to the appropriate officials for  
consideration. The Commission of the  
Indian Bureau has the honor to acknowledge  
the receipt of your letter of the 10th  
instant, and in reply to advise you that  
the matter has been referred to the  
appropriate officials for consideration.  
The Commission of the Indian Bureau  
has the honor to acknowledge the receipt  
of your letter of the 10th instant, and  
in reply to advise you that the matter  
has been referred to the appropriate  
officials for consideration. The  
Commission of the Indian Bureau has  
the honor to acknowledge the receipt of  
your letter of the 10th instant, and in  
reply to advise you that the matter  
has been referred to the appropriate  
officials for consideration.



## P R E F A C E.

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**“ What ought to have been the course pursued by the British Rulers ? Certainly it was their duty, first, to have ordained that the language, and character of the country, should be that of the courts of Justice.”—*Shore's Notes on Indian Affairs.***

It would perhaps have been more adviseable that this work should have gone before the public without the accompaniment of a Preface ; but this will be the more readily excused, when it is borne in mind that through its medium may be brought to public notice, and perhaps to that of those persons in whose hands lie the remedial powers, the existence of a system as liable to the perversion of justice, as it is discreditable to the present era of British rule in India ; and that is, the circumstance, that though the provinces on our South Eastern Frontier, conquered from the Burmese, have been for twenty years under our sway ; their Courts of Law are conducted in a language foreign to that of the Inhabitants. If this system was found so objectionable as to call for its abolition in the Courts of Law of Hindoostan, where the Omlah or Native officials were of the same religion as the Plaintiff and Defendant ; it becomes a glaring evil and a crying injustice in the case of our Burman fellow-subjects, who, as untrammelled as ourselves by caste, have not, like us,



the vantage ground of place or the prestige of a ruling name to shield them from the religious prejudices of the Hindoos and Musalmans who compose the Omlah of the Courts at whose bar they are obliged to sue for justice, and by whom any complexion may be given to their case.

In the numerous discourses handed down to his followers by that great Reformer of his age, Gaudama, though dwelling upon the various moral and social duties incumbent upon mankind, as parent and child, in language too as forcible and beautiful, at times also in words almost identical with those found on the same subject in the scriptures of the Christian ; he still urges more particularly the necessity of rulers dealing justice, with impartiality and the greatest care, to their subjects. Among the various circumstances which he declares are likely to pervert justice, he instances the four states of mind. "Listen well," he says, "to both parties in a suit, and then let your decision be in conformity to truth and justice. Avoid the four states of mind ; the state of covetousness, and the state of malice, the state of fear, and the state of ignorance ;" on this last he lays a peculiar stress and adds, "For as a beautiful and wooded landscape, otherwise gladdening and cheering to the eye, is rendered dreary and miserable by the continued mist and sleet of a November sky ; so is the uniform and beautiful system of justice rendered vile by the incapacity of a



fool, and the want of ability, to grasp the case, of one who is placed in the judgment seat, when deficient in the necessary acquirements."

To make the subject more striking, let us give a general sketch of what the search after justice appears to a Burman peasant, when a British subject. He usually first makes his complaint to the Magistrate, when the latter is engaged in hearing the morning reports of the Police,—if it be a case that does not admit of summary adjudication, he is directed to proceed to the Thannah or Police station, and make his deposition. When there, he finds his story taken from him and recorded in an unknown tongue; finally placed in Court before the Magistrate, he finds every question given, and every answer made known, through the medium of an unknown tongue. And when at last he hears the decision given, whatever may have been his fate, he hastens back to his village with feelings widely different from those with which he left it: in the one instance he endeavoured, as he sped his way, to store his mind with those phrases, which he hoped might most essentially urge his plea; to him, then, the pursuit of justice was identified with the choicest reminiscences of his faith; in the other, it appears a confused and dizzy jargon utterly unintelligible, and carefully to be avoided. And this, then, is all that we, in the full conceit of self-arrogated superiority, have been enabled to give him in return for the sacred "Yoon" of the Buddhist sway.



It was therefore to obviate in a measure the mischief of such a system as at present obtains, and to mitigate the estrangement caused by the thralldom of a foreign tongue, by facilitating the acquirement of the Burmese language, that the author has been induced to draw up the following work; ever bearing in mind those peculiarities and difficulties, which, however naturalised by custom, were found almost insurmountable to him as a beginner; and it is sent forth with a knowledge that it is required and with every hope and confidence that it will be of use to those who require it.



## INTRODUCTION.

THE physiognomy, character, and traditions of the Burmese people all join in pointing them out as of Tartar origin ; but, at what period they were indebted to their Pali neighbours of Hindostan, for an alphabet, we are unable to decide. It is generally supposed that this took place on the expulsion of Boodhism from Hindostan Proper ; but, though they may not have earlier received their alphabetical system, many circumstances join in inducing one to consider that the worship of a Boodh existed from the earliest ages in Trans-Gangetic India,\* and it is to these

\* As the opinion here advanced may appear at variance with that of a most distinguished Burmese scholar, Capt. Phayre, Assistant Commissioner of Arrakan, (as recorded in his notes on the History of Arrakan, published in the Transactions of the Asiatic Society of Bengal ;) a few remarks in elucidation may not be considered out of place. Though there is but little doubt that the Boodhism of Gaudama, the last Boodh, was not introduced into the countries beyond the Ganges, till at a comparatively modern period, on the final expulsion of Boodhism from Hindostan, and posterior perhaps to the Christian Era ; yet there is every probability that the Boodhism of former Boodhs, existed long previous to that date. A detail of the historical grounds on which this opinion is founded, would be inadmissible in the "Introduction" to a grammatical work ; we must confine ourselves, therefore, to the testimony afforded by the language itself. Boodhism acknowledges that there were three Boodhs who lived and died previous to Gaudama ; that he, the fourth, revived the antient faith, reformed and purified it of the errors and perversions, that time and negligence had gathered round it, and rendered it more abstruse in its psychology. A fifth and last Boodh, it is believed, will arise,



provinces, through the means of their sacred literature, that we may look forward for much information, not only upon the history of Boodhism as a religion, which has there remained in a great measure free from the extraneous matter with which it is generally found mixed, as with the Demonolatry of Ceylon, the Hero worship of Nepal, and the Fetichism of Hindostan ; but also for many occasional lights upon the early history of the Peninsula of India Proper ; as the rule of the Brahmin has not penetrated into the provinces beyond the Ganges, and their records have been therefore neither destroyed nor altered.

It is not in the sphere of this Introduction to give a detailed analysis, or a historical sketch, of the language and literature of Burmah. But it is proposed to be confined to a rapid summary of some of its structural peculiarities.

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who will in like manner revive and reform the faith now fast hastening into decay. In page 89 of the following work it has been noticed that the names of certain numbers in the Burmese language had attributive significations, which could only be accounted for by their allusion to certain tenets of the Boodhist faith, tenets inherent in, and appertaining to, Boodhism *per se*. Although there is not the slightest doubt that the Pali language was introduced into Burmah and India beyond the Ganges, with the Boodhism of Gaudama, yet the Burmese language existed there as a vernacular long previous, for it is not in the slightest or most remote degree connected in structure, idiom, or system with any of the languages of Hindostan. As these roots then are Boodhistical in their allusion, and as they express certain qualities, and ideas, which (especially in the case of the name of the number *nine*) would be required for use in any language, the inference that fairly may be drawn is, that the name of the roots, and the allusion to the religion were coeval. Let us exemplify this in the case of the Pali, an essentially Boodhistical, language : the name of the number "five" (*pegnyatsa*) in the Pali language is composed of the root *pegnya*, which implies "Wisdom, Understanding ;" the final *tsa*, is an expletive in very common use in



The distinguishing feature of the Burmese language is, that its roots, and whole system are *monosyllabic*; this at once separates it most markedly from all connection with any of the languages of the West, such as Pali and Sanscrit, which are *polysyllabic* in structure. On the introduction however of the Pali alphabet and literature from Hindostan, a numerous admixture of terms from that dialect took place; but they remain as distinctly extraneous at the present time, as they were at that of their first admission. They are made use of in Burman works for the expression of those metaphysical ideas appertaining to the abstruse psychology of present Boodhism, (that of Gaudama) which neither the Burmese, nor any dialect of modern nations is capable of conveying. Except in

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the Pali language. It has been shewn (p. 90) that, in the eye of the modern Boodhist, the number 5 typifies the five commandments, in fact the Law. It will be self-evident to the intelligent mind, how naturally that the fulfilment of the Law, was identified with "Wisdom," and "Understanding." Examples might be multiplied to show that it was so, in the minds of the early races of mankind; "Behold the fear of the Lord that is Wisdom, and to depart from evil, that is Understanding." Job c. 28. v. 28. "Give me Understanding, and I shall keep thy Law; yea I shall observe it with my whole heart." Psalm cxix. 34. The same connection between "knowledge, wisdom, understanding," and the precepts of the Law, exist in the Burmese language. The pure Burman term for these five commandments is သိတင်္ဂ်း *thiedeng*, which implies "news, information, &c." and is composed of the root သိ *thie*, "to know, perceive, understand," and တင်္ဂ် *teng*, (with or without the points,) "to contain, hold," &c. whence သတင်္ဂ်း *adeng*, "a measure of capacity, a basket." We shall in the analysis of the root "*Boodh*," have again occasion to notice the connection between "wisdom, and understanding" as the attribute of, and identified with, a "GOD," and the number "five." The appreciation of that argument of mind which thus gives to numbers a typical value, is one that will greatly assist in raising the veil which now shrouds the mysteries of Boodhism.



comparatively a few isolated cases, these Pali words are never made use of in common conversation; thus စကြာ *tsëkră*, and ဧတံ *hṭană*, would not be employed to express severally “a wheel,” and “a place;” but their Burman equivalents ဘီး *bhee*, and အရံ *ărăt*. When brought into use, however, they generally undergo a slight modification in their finals; thus ကာလ *kală*, and တေ *tsët*, are Burmanized Pali for ကာလိ *kalăi*, and တေ *tsët*, or in some cases the final syllables are omitted; as ရတံ *răt*, for ရတနံ *rătănă*, “a jewel;” တိတေ *tsiet*, from တေတံ *tsétăn*, “mind, heart;” လင် *lěng*, “a husband,” from လိင်ဂံ *lienggăn*, “penis.”

The Alphabet of this language is a circular variety of the antient Nagri or Pali, divided like it into the several classes of Gutturals, Palatals, Labials, Dentals, &c. expressing in the same manner the combination of its vowels with consonants by the use of symbols, and conforming in every way to the *earlier* alphabetical system of Hindostan: but, though the alphabet of Burmah presents all the arrangement of that of a finished tongue, such as the Pali—its dialect offers to our view a language in an early stage of formation, in fact one, which on that account, is difficult of acquisition by a person accustomed only to the grammatical and finished structure of the languages of modern nations; and it affords very many interesting and instructive examples of the various mental reasonings and processes required by man to express his ideas.

All words, taking them generally, may in the Burmese, as in other languages, be divided into two classes, Apellatives and Attributives. The apellatives are noun substantives, including proper names; as လူ *lōō*, “man,” ရခိုင် *răkhōing*, “Arracan,” a proper name. The attributives



are a class which form the great staple of a language. It must be borne strictly in mind, that, in their radical forms, in this language they express an abstract idea, that is, one without any of its relations or modifications expressed; but an idea of some attribute, that is some quality, fact, deed, act, principle, or peculiarity abstractedly considered; thus ကောင်း *koung*%, implies “good,” abstractedly considered; neither substantive, adjective, nor verb. By the use of certain affixes, and, in one or two cases, of prefixes, we are enabled to express the modifications of this abstract quality “good;” as အကောင်း *ăkoung*%, or ကောင်းခြင်း *koung*%, *khyěng*%, “goodness;” ကောင်းသော *koung*%, *thăü*, adjective “good:” by the addition of certain other affixes, again, we express the various relations of these modifications of “good;” as ကောင်းခြင်းသဖြင့် *koung*%, *khyěng*%, *thăhpyěng*%, “by means of goodness,” and so on with the rest.

Again, by taking such a root as ချာ *khya*%, and bearing in mind that it implies the active principle of “separation,” (the corresponding neuter of which is ကျာ *kya*%, or as it is often written ကြာ *kra*%,) the following instances of its meaning will be the more readily appreciated. ချာ *khya*%, when formed into a substantive by the prefix အ *ă*, as အချာ *ăkhya*%, implies “an interval,” whether of time, or space, as any thing intervening has necessarily the power of causing separation, or separating; exemplifying therefore the substantive fact of the active principle of separation. ချာ *khya*%, compounded with တ *tă*, “one,” forms တချာ *tăkhya*%, “another,” because the fact, or principle of being “another,” implies “separation,” not being one and the same. ချာ *khya*%, (without the points of intonation,) implies “alternation, leaving one and taking one, causing inter-



vals," &c., in all of which the idea of the active principle of "separation," or want of uniformity and homogeneousness may be traced; and by a perversity of meaning it implies, "the point where several lines cross each other but preserve their individuality, that portion common to several roads crossing each other," also "a person under whom several others are equally subordinate;" hence, metaphorically, "a rule, or regulation conducive to sociability and good fellowship." ကျား *kya*, the intransitive form, implies "variegated with alternate bars, chequered, striped," &c. hence "a Tiger," in all of which the inference of want of uniformity, &c. is conveyed. ကြား *kra*, another form of the intransitive, with the heavy intonation, formed into a substantive by the prefix အ *ā*, forms အကြား *ākra*, "between, betwixt, a crack, narrow road, gully, fissure," &c. &c. through all of which the intelligent mind may in the same way trace the same idea. ကြာ *kra*, the simple form of the intransitive, implies "separation in time," whether past, or future. Its application in the word ကြား *kra*, "to hear," is not so evident, unless it imply that a thing to be "heard," necessarily implies "separated" from its original source. Though all the roots of the Burmese language by no means admit of so ample an illustration as the foregoing, yet many of its compounds will be the more easily understood, by bearing in mind the force of the original roots. Having digressed thus far to give an idea of the power of these attributives in their pure radical form, we will revert to a further analysis.

We have now before us two words လူ *lō*, "man," abstractedly considered, and ကောင်း *koung*, "good," abstractedly considered. It is



evident that both these have many relations independent of, and still more in connection with, each other ; now the host of these relations that arise, and which are powerfully styled by the Greek Grammarians *σύνδεσμοι*, and by the Latins *convinctiones*, “binding link or co-fetterings,” are expressed in most languages by prepositions, adverbs, &c. or by an inflection of the radical, (*Conf. Blair's Lectures on Elocution.*) but in the Burmese language by certain affixes : a Grammar therefore of this language is nothing but a “Catalogue Raisonné” of these affixes. But, it is singular that many of these *convinctiones*, which are thus used with appellatives and attributives, are themselves nothing but attributives, (and it is probable that all originally were so, though, from the lapse of time, we are unable to trace the word or the metaphysical reasoning that gave rise to the idea.) This fact might be exemplified more or less from all languages ; but many affixes in the Burmese language eminently shew it ; thus “to man,” is လူဆာ့ *lōō aaʒ* ; the word ဆာ့ *aaʒ*, implying the attribute “force, power, possession.” Again လူဖြင့် *lōō hpyěng*, implies “by means of, through the instrumentality of man,” ဖြင့် *hpyěng*, implying “strength, power, force.” The past tense of a verb is rendered by the use of the attributive ဖြီး *byeeʒ*, “done, finished ;” as သွား *thwaʒ*, “to go,” သွားပြီး *thwaʒ byeeʒ*, “gone.”\* One of the affixes of the future tense is မည် pronounced, and often found written မဝ် *may*, and which there is no

\* All our ideas may be said to be identified with the Past, the Present, or the Future ; even the cases of nouns, as will be shewn hereafter, have in them an inherent idea of time. The *Past* has been to us a possession, and by its reminiscences in a measure now is ; the *Present* we possess, but the *Future* we are deficient in.



doubt is a dialectic variety of 𑜇𑜡 *mại*, (pronounced with a light intonation) "to be without, be deficient in ;" as it is evident that if an attributive be future when used in connection with an appellative, such appellative must at that same time be deficient in the attribute implied by such attributive ; as a boy that *will* be good, or is *going to* be good, is evidently not a good boy.

To develop this idea more fully, if we trace the progress of written language, we perceive in its earliest stage, when the sketch of an object represented it *ideographically*, a *hand* was drawn to convey the idea of "hand." But when it was found necessary to convey the idea of attributes, which have no external form of their own, certain objects were considered as imbued with certain attributes ; thus a *lion* was sketched to represent "valor ;" a *lamb*, "meekness : " in this second, or *symbolic* stage, a *hand* would aptly represent "force," "power," "instrumentality." The third process was the *phonetic* stage, where certain marks represented certain sounds : generally external objects were made to represent the initial sounds of their names ; thus we find a *lion* representing the letter "L." (*Champollion Gram. Egypt.*) In this third stage to continue our example a *hand* would be drawn to represent an "H." So in the case of the Burmese language, although adapted to a comparatively modern alphabet, its antique structure shews it as of a most early date ; though the instrumental case is not *symbolically* represented by the word "hand," its *symbolic* character is *phonetically* preserved in the word 𑜇𑜡 *hpyəng*, as shewn in the example above quoted. Many words in this language may be said to be a translation of symbols, as the term



used to convey the idea of "truth," "exactness," is မှန် *hmǎn*, "a looking glass, a mirror." A curious instance of mental reasoning that occurs in this language, and the resolution of which I leave to my readers, is, that although perhaps there may seem to be no two ideas more distinct than "similarity," and "dissimilarity," the "being similar" and the "being dissimilar;" yet they are rendered in Burmese by the same root, with this only difference, that in the one case the root is in its *active*, in the other in its *neuter* or *intransitive* form; when active မှန် *htōō*,\* implies to be "dissimilar;" when neuter မှန် *tōō*, implies "to be similar." From whence we may infer that in their metaphysics "dissimilarity" is considered a *positive*, "similarity," a *negative* quality; or to continue the idea, it requires *action* to procure ourselves the attribute of "dissimilarity," and *inaction* to remain possessed of "similarity."

It has been truly remarked by all writers on the subject, how unphilosophically the term "Noun" has been applied to an adjective, and that the adjective and the verb are identically the same. With this difference, however, that the attribute expressed by an adjective is always present in time, and present, that is indicative, in mood or manner; whereas that of a verb varies from past, present, and future, with their various modifications. This is admitted in the Burmese language, ကောင်းသည့်သူ *koung:thee lōō*, and ကောင်းသောသူ *koung:thǎũ lōō*, imply a "good man," a "man possessing the attribute of present goodness." To conform as

\* The presence of the mark of heavy intonation does not in any way affect the derivative radix of this word. The nature of these marks, and the misapplication of the term "accents" to them will be pointed out below.



much as the subject will allow to the phraseology of English grammar these affixes သည် *thee*, and သော *thăŭ*, when in such positions, are styled "relative increments," or "connective affixes," but they will likewise be found mentioned (what they in reality are, and nothing more) as affixes of the *present* time: in the same way they are used with attributives of action; as လာသည်လူ *la thee lōō*, or လာသောလူ *la thăŭ lōō*, "the coming man," or if the same words are transposed လူလာသည် *lōō la thee*, "the man is coming." We see this idea in the same way carried out in the use of the affix ဤ *ee*, which is at the same time an affix of the *possessive case*, and of the *present tense*; thus ငါသည်ဥစ္စာ *gna thee ōōtstsā*, or ငါသောဥစ္စာ *gna thăŭ ōōtstsā*, imply ဥစ္စာ *ōōtstsā*, "goods," affected with the *present* attribute of ငါ *gna*, "the first person singular:" ငါသည်ဥစ္စာ *gna thee ōōtstsā*, implies then the "goods which are mine;" ငါဤဥစ္စာ *gna ee ōōtstsā*, implies again, the "goods of me," both synonymous; for it is evident that possession implies an idea of some thing present, in hand.

We will now enter into detail on the various parts of speech, and point out how they, or their relations, are expressed in the Burmese language.

*Articles*.—Like the Latins, the Burmese have none. When "*a*" is used to imply *one*, the numeral is employed; and when "*the*" is used with emphasis, the demonstrative pronoun is made to supply its place. But when the appellative လူ *lōō* is found by itself, the context only can shew whether it implies "*a* man," or "*the* man."

*Number*.—The next point connected with appellatives is number. The Burmese, like most other nations, acknowledge but two numbers—the singular and the plural. The noun by itself implies the singular, but,



in the formation of the plural, we find one of the many instances of peculiarity that enable us to decide with precision the comparative age, or perhaps, to speak more correctly, the metaphysical age of this language. The *singular* number was ideographically represented among the early nations of the world by a *single* representation of the object, the *plural* was in the same manner implied by a *repeated* representation of the object, *twice* for the dual, and *three times* for the plural.—(*Champol. Gram. Hieroglyph. passim.*) In the Burmese language the plural of a noun is often to be expressed by reduplicating the root. And the only affix of number which it has, for appellatives, and which may be applied in all cases, is the attributive  $\text{ဝိ} d\bar{o}$ , which is the same root as  $\text{ဝိ} d\bar{o}$ , “to increase, multiply.” It may not be out of place here to remark, that almost every step in our analysis of this dialect admits of being illustrated by the method used by the antient Egyptians in representing their ideas, as handed down to us in the sculptured reliques of their country.

*Gender.*—Gender is strictly confined to those appellatives, which imply objects distinguished by sex, and is usually expressed by affixes referring to the sexual difference; such nouns as *virtue*, *house*, are not held to be of the neuter gender, but are considered of no gender at all. We find, according to Champolion, (*Gram. Egypt.*) that the masculine of an animal was often found expressed by the addition of a “phallus” to the representation of such animal; thus a donkey with a phallus painted over it implied a male donkey. In the Burmese language likewise, the word  $\text{ဝိ} th\bar{o}$ , “penis,” is often affixed to the names of animals to express the masculine of such animal.



*Cases.*—The cases of appellatives are expressed by the use of certain affixes, the attributive signification of which, may, in some instances, be traced, whilst in others they are lost. These affixes, which correspond to the prepositions of case, in other languages, have a peculiar application in this, and one which demands a somewhat detailed analysis. That is, that these *causal* affixes, or affixes of *case*, are used to express the *times* of attributives. This peculiarity of application depends upon the fact that those relations of appellatives styled their cases, and which are expressed by prepositions, imply “direction in *space* ;” either direction *from*, or *to*, or position *in*, which is nothing but a point in a direction : in the same way the corresponding relations of attributives imply “direction in *time* ;” either *from*, or *to*, or position *in* “time ;” and both so perfectly correspond as mutually to express one another.\* Thus the pre-

\* We see here a novel, and curious illustration of one of the least understood portions of the physics of the human mind. Every thing to be truly viewed must be viewed in two lights : 1st, *per se* ; 2dly, *per alios*. A piece of ice for instance, viewed in the first light, would be nothing more than a mass composed of certain elementary substances, and occupying a certain space. In this point of view certain functions of the mind being exercised on it, its relations of *space*, or in the phraseology of Grammar, its *cases* are eliminated. It is then a substance, substantive ; and may be said to be negative, and quiescent. When however it is viewed as an antecedent, or a consequent, or in other words in reference to the varied changes of which it is the agent, or the object ; it is then that its energies are awakened, and its qualities elicited ; the mass of ice becomes cold, heavy, transparent, fusible, &c. &c. In this state, the same functions of the mind being brought to bear on it, its relations of *time* are eliminated. It is then an attribute, attributive. But in both the object is *one*, and the mental functions the *same*. In this latter state the effects of comparison are evident, but they exist just as certainly, although perhaps not as evidently, in the other ; for no appreciation of the idea of a substance, or of an attribute can exist without causality,



positions "from," "in," "to," may be said to be severally "past," "present," and "future:" or to place them categorically; We come *from* the *past*, we are *in* the *present*, and we go *to* the *future*. We find therefore in the Burmese language many instances of this; the causal affix နှာ *hmă*, "from," is applied to a verbal root to express the past participle; thus နှာပြော *pyău*, "to speak," နှာပြော *pyău hmă*, "having spoke;" with နှာ *hma*, "in," နှာပြော *pyău hma*, "speaking," "while speaking." In the same way the prepositions "with," "together with," express the *present*; "by," "by means of," express the *past*. Though the English language affords no direct instance of the use of prepositions, in connection with verbals, to express *time*, yet the preposition "to" is employed to convey the future signification inherent in the infinitive mood, and which, in many languages, the Burmese among the rest, can only be rendered by the future tense. The Burmese generally add the prepositions "to," "in order to," "for," &c. with the future tense to express the infinitive mood. We find, however, instances in the English language, in which

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which is nothing but a phase of comparison; and as has been remarked by an eminent philosopher (*Brown, Phil. of Human Mind*) "form, and power if considered separately from the number of elementary corpuscles, and from the changes that arise successively, are equally abstractions of the mind, and nothing more." The analysis of the curious questions that must arise is foreign to the purpose to which we are confined. But it may be asked will the knowledge of either of these two states enable us to ratiocinate the other, or do they point to a third, an original, of which we have no means of appreciating the existence. Would the possession of another sense gift us with the perception of the identicalness of the rich ideality and gorgeous imagery by which the poet builds his rhyme,—with the common place realities of those material substances which surround our every day path through life; in fact the point of identity of the contrary, and the impossible.



*time* is expressed entirely by a preposition; as, for instance, the word "time" conveys in itself no definite idea of either *past*, *present*, or *future*; if however we say "*from time, to time*," we immediately give the idea of *past*, and *future*; in the same way "*from everlasting, to everlasting*." We may perceive, therefore, some incorrectness in the following definition given by Blair of the power of the infinitive mood; "the Infinitive Mood may be called the name of the verb; it carries neither time, nor affirmation, but simply expresses that attribute, action, or state of things, which is to be the subject of the other moods and tenses." That author has drawn some of the most powerful illustrations of his subject from holy writ—on this, likewise, might he have found one, in Hebrews, c. 13. v. 14. "For here we have no abiding city, but seek one *to come*," i. e., that shall come.

It will be observed also how the tropical use of prepositions, is made, in the English language to vary so as to adapt them to their relative ideas of time; thus "*from fear, through fear, and for fear*," all imply the "*instrumentality of fear*"—but they are correctly used thus; I *ran* (past) *from* fear of being late: I *run* (present) *through* fear of being late; and I *shall run* (future) *for* fear of being late.

The following definition of the various cases (as it bears on the subject) is copied from *Zumpt's Latin Grammar*, a work of some authority; the part between inverted commas is the quotation, the remainder are remarks in illustration.

"The Nominative case has been defined to be the subject of a proposition"—hence it implies something proposed, indicated, and placed before



us and therefore *present* in its nature, as is shewn by the use of the nominative affixes သည် *thee*, and ကား *ga*, to express the *present*.

“The Accusative is the object *to* which the action tends, and *in* which it terminates; as the cause to the effect, the agent to that acted on”—hence it implies both progression “*to*” and arrival “*at*” or “*in*,” being both *present*, and *future* in its signification; both of which are shewn in the use of the locative causal affix မှာ *hma*, “*in*,” to express the *present*,\* and သို့ *thō*, “*towards*,” to express the *future*.

“The Dative denotes the remoter object to which the action of the subject refers, not immediately, but *to* which the action is directed, and *for* “(i. e. in order to arrive at) which something is done”—hence it is *future* in its signification, as is shewn in the use of the causal affixes ။ *gnha*, “*for*,” and ကြောင့် *gyoung*, “*on account of*,” to express the *future*.

“The Ablative” (here alluded to as the instrumental case) “denotes the instrument by which the subject of the verb operates,”—hence it implies something *done*, *past*, *perfect*, as the active power of the instrument must be complete, before the subject of the verb can operate. This is shewn by the use of the causal affixes မှ *hmă*, “*from*,” က *gă*, “*from*,” and ဖြင့် *thăhpyeng*, “*by means of*,” to express the *past*.

*Pronouns*.—The three personal pronouns ငါ *gna*, သင် *theng*, and သူ *thōō*,

\* It may be here noticed, as it has been accidentally overlooked in the body of the work, that the locative affix ။ *hnōit*, “*in*” is likewise found expressing *present* time, but chiefly in negative clauses, such as မစားသိမ့်သွားသည် *mă tsa: bhai hnōit thwa: thee*, “(he) goes without eating,”



corresponding to the first, second, and third persons, have no gender in this language. As the two first refer to persons in the presence of, or otherwise in communication with each other, the distinction of gender is not necessary: as the third is never used except in connection with, or allusion to, some appellative that has preceded it—its gender is satisfactorily settled by such allusion. In this, however, as is the case in most other eastern dialects, so many appellatives are used in the place of pronouns, that such words, as “your slave,” “my Lord,” &c. have been classed, when so used, as pronouns; and these of course are subject to the accidents of gender.

*Adjectives.*—As these express, as has been before remarked, only the *present* attribute of an appellative, they are confined in the Burmese language entirely to that use. All the accidents of case, gender, number, &c. belonging exclusively, to the noun substantive, the adjective does not express them; thus the adjective attribute ကောင်းသော *koung:thäü*, would be equally applicable to a *masculine, feminine, singular, or plural* noun. The degrees of comparison, and other peculiarities of this part of speech are fully detailed in their proper places in the following pages. But it will be necessary to remark, as it exemplifies the philosophical structure of this language, that, correctly speaking, there are only two absolute degrees of comparison. For instance, to take the case of such an adjective, as “good,” 1st, there is the assertion of the *positive* attribute or quality “good;” 2dly, the assertion of the *comparative* quantity, “more,” or “less.” The first is what is called in the general parlance of grammars, the *positive* degree of comparison,



(a term which in itself is a contradiction). The second, if the comparison be "one" against "one" or in other words between "two," is what is in the same way styled the *comparative* degree of comparison; but if the comparison be "one" against "many," it becomes according to the same phraseology the *superlative* degree of comparison. If however, this idea be philosophically analysed, it will be found that "comparativeness" exists as evidently in the one, as "superlativeness" does in the other: for if this man is *better* than that man, he is the *best* man; and if that man is *best* he is "de facto" the *better* man. The Burmese language appreciates this; for the way in which it expresses, what we term the superlative degree of comparison, is by the use of what is styled by us the comparative degree, but placing the noun, against which the comparison is asserted, in the plural number, and using in connection with it the preposition "in," "among," or some such similar one;—thus for the comparative degree, ဤလူသည်ထိုလူထက်သာ၍ကောင်းသည် *ee lōō thee htō lōō htēt tha rwé kOUNG: thee*, "this man above that man excels and is good;" for the superlative degree, ဤလူထိုတွင်ထိုလူသာ၍ကောင်းသည် *ee lōō dō dwěng htō lōō tha rwé kOUNG: thee*, "this man, among those men, excels and is good." It must be remembered that we are now speaking of the superlative as (what is called) a degree of *comparison*, in fact of the "best man;" not as a mere *positive* assertion of quality, a "*very good* man."\*

*Numerals.*—In combining a numeral with a noun, a peculiarity ob-

\* These remarks, should be borne in mind, whilst perusing p. 86. et seq.; as also that the sentence (4th line from bottom in that page) beginning with "When the superlative comparison, &c." ought to have commenced a new paragraph.



tains in this language,\* which cannot be thoroughly appreciated unless we bear in mind, the mental process gone through in forming a language. Man, in a first attempt at naming all the objects around him, would find it utterly beyond his power to give to each individual object its proper term at once; his power of memory alone would be insufficient. But he would be led, (in order to reduce the number of names required) to group them as it were in classes; thus all animals would have a term in common, all liquids one to themselves, and the same with all solids, &c. The next process would be subdividing these larger classes, by bringing together those that had any similarity to each other; thus among solids he would remark that there were some of a round shape, some long and narrow, &c.; among animals he would observe that there was a large class which were quadrupeds, and others which were distinguished by the possession of wings. At length as his memory strengthened by familiarity with these objects, and his mental powers became enlarged, he would be enabled to give to each object its proper individual appellative name.† The Burmese language may be said to

\* This peculiarity exists likewise in the other Indo-Chinese languages, as the Malay, and Siamese.

† This is exactly what Blair (*Lectures on Elocution*) and some of the more antient philologists, have theorised would take place, and it is singular that their views should be borne out by the corroboration of an existing tongue. Some writers on the subject, however, have reversed the order, and speculate that first arose the knowledge of the individual instance in the Species; that the accumulation of these formed the Genus; then followed in succession the Order; Sub-class; and Class. But the fact is that the one is the process gone through by man possessing knowledge, the other by man without it. In the instance before us, viz. the formation of language



be in a transition between these two last processes. In combining a numeral with an appellative, the term implying its genus is likewise superadded; as "two horses," would be expressed "horse, two animals;"\* "two dollars" would be rendered "dollar, two flat things:" and even when the appellative is used without a numeral, the term implying its class, is often superadded; as ၀၁၅၀၀ *tsa gnhět*, "a sparrow," from ၀၁ *tsa*, "sparrow," and ၅၀၀ *gnhět*, "bird;" ၂၈၀၃ *hneet löön*, "the

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by man in an early age, the process is that of the ignorant, for to him, then, objects and ideas are introduced for the first time. The second was the inductive mode pursued by Linnæus in his classification of Nature. And even now in the search after knowledge and in discoveries in natural history, the process is that of the ignorant, the attainment of an individual name. In the case of any new plant that may come to hand, first we determine the class, then the sub-class, the order, genus, and finally close with the specific instance of the individual, giving it, should it be an unknown species, a proper name. The strange torturing of sound that any work on natural science exhibits in its nomenclature, bears witness to the process that is urging us on in our destiny, that of the ignorant, the search after a specific name. The curious similarity that exists between the nature of man in the mass and man in the individual, has been the subject of frequent remark; the infancy of the one seems but an exemplification of the earli-hood of the other. But in no particular is this more striking, than in their attempts at conveying their ideas; the dialect of the one being as crude and unformed, and leaving as many chasms to be filled up by induction, as does the prattle of the other. One among the many instances is the predilection in archaic dialects for onomatopœia. In the same way how frequent are the examples that fall from the lips of a child, of such compounds as moo cow; baa lamb; dickey bird, &c. &c.—the latter member of the compound it is aware of from instruction and it becomes the generic determinative, whilst the former is identified to its infant mind, as the distinguishing appellative of the individual.

\* It may perhaps be said, in support of the other view of the question, that in the example before us in the text of "horse two animals," the individual name "horse" was known first,—and the generic term "animal" was the after-thought. But this



heart," from  $\text{နှဲ}$  *hneet*, "heart," and  $\text{လုံ}$  *lōon*, "rotundity." These affixes, to which the name of Generic Affixes has been given, are identical with what Champollion styles the "déterminatif générique," which he considers was in use among the antient Egyptians; (*Conf. Gram. Egypt. p. 82, et seq.*) although it does not appear to have been used by them in connection with numerals, but merely to point out the genus, and thus assist in determining a phonetically expressed appellative. Another instance of how, in an early stage of language, the names of objects were assigned to them in connection with some assimilation of form, is in such compounds as  $\text{လက်သီး}$  *lètthee*, "a fist," (which abound in the Burmese language) compounded of  $\text{လက်}$  *lèt*, "the hand," and  $\text{သီး}$  *āthee*, "a fruit," from the similarity of shape.

It may be here the proper place to remark whilst on the topic of generic affixes, that a system of a kindred nature exists, in this language, in the case of attributives. The Burmese seldom, it may be said never, especially in writing, make use of a simple verbal root to convey the idea of an attribute, but add one, or more cognate ones to complete and determine the signification. One example will be sufficient to explain this peculiarity. The simple verb "to choose" would be rendered by  $\text{ရွေးကောက်}$  *rwé:gouk*, compounded of  $\text{ရွေး}$  *rwé*, "to choose," and  $\text{ကောက်}$

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could not be the case; as, if it was only required to convey the idea of "two individuals," the proper terms for which were already perfectly familiar, it would be a work of supererogation and merely conducive to confusion, to instance the genus; whereas in reality being only but partially accustomed to the individual *Nomen*, they hasten, after asseverating it, to fall back, as it were, in reliance upon the old familiar term, which thus becomes the Generic *Cognomen*.



*gouk*, "to pick, or peck," as a fowl whilst eating; and still further to exemplify the singular kindredness of these two facts,—if in the first instance the names of external objects are often given to them on account of some assimilation of idea in the way of form, so in this is the term of the attributive applied on account of some assimilation of idea in the way of power; for the two roots 𐤂𐤍: *rwé*, and 𐤂𐤍𐤏𐤍 *gouk*, are both taken, severally, from two appellatives signifying "small (*peckable*) grains or seeds." In this case likewise it is singular that, according to Champollion, there seems to have been a similar mode of expression in use amongst the antient Egyptians; (*Conf. Gr. Egypt*, pp. 366, *et seq.*) where he classes certain representations of external objects as the different determinatives of verbs. In the case before us, of the connection of idea between "picking and choosing," and "rice grains and small seeds;" the one is what he would call the "déterminatif tropique," tropic determinative, (determinative by means of trope) of the other; thus in page 373 of his work, the tropic determinative of the phonetically expressed verb "to labor," he declares to be "a plough."\*

\* Whilst every enquiring mind cannot but feel gratified at finding the opinions of Champollion, which have by many been looked upon as visionary, thus corroborated by existing instances which no one can gainsay; it becomes lost in admiration at the transcendent acumen and surpassing intuition of that wonderful man. For though, in the case of appellatives, he might have arrived at the conclusion of "Generic determinatives," by means of the ratiocinating process, we have gone through in the paragraph headed *Numerals*; yet in this instance, of attributives, the case is in no-wise similar, for mere reason is at fault. How simple and easy is our analytical path in comparison to that trod by Champollion! It would not be consistent with our subject, but yet a most instructive and interesting occupation, to go systematically



there is a single instance of verbs, in the Burmese language, for which a parallel case might not be made out by means of homonyms.

Before dismissing the subject of Numerals, it will be necessary to mention that the mode of forming Ordinals from Cardinals, in the Burmese language, tallies singularly with that obtaining in the Coptic, and of which a parallel according to Champollion existed among the antient Egyptians ; with this difference, that according to the genius of the several languages, the one was prefixed, the other affixed. In Coptic a cardinal number was rendered Ordinal by having the root **ⲙⲁⲥ** *mah*, “to fill up,” prefixed ; in the Burmese language it is done by affixing a root of a cognate signification, viz. **မြောက်** *myouk*, “to raise.” A further identity and connection in the way of meaning of these two roots is shewn by the circumstance, that when combined severally with the words **ဟေတ** *hēt*, and **ဝမ်း** *wōn*, both implying “belly,” they express “a happy, contented and benevolent state of mind ;” thus **မာဟေတ** *mahtnhēt*, “to be merciful,” and **ဝမ်းမြောက်** *wōn myouk*, “to be pleased, gentle.”\*

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through the two languages, and draw a continued parallel between them ; as has been in a measure done above. The identities of ideas and system that exists, especially in the case of these “determinatives,” would be remarkable, and the one would corroborate the other. The French hierogrammate seems to have looked upon these “determinatives,” as merely placed in connection with phonetically expressed appellatives, and attributives for the purpose of assisting in determining their names ; whereas it is probable, from what has been shewn above, that the cause of their connection arises from a deeper source, and originated in the structure of the language and the similarity of their sounds.

\* The stomach, and bowels seem to have been considered by the antients as the seat of the affections, as evinced by the frequent use of the Hebrew **רחם** and the



*Verbs.*—We have already remarked that all the relations of our ideas are imbued with, or have in them, the inherent feeling or idea of time. There are only two simple ideas which go towards the making a sentence complete; viz. the idea of the thing, which is the *Noun*,—and the idea of the attribute, which is the *Verb*. The relations of a noun are its cases; these have been already shewn to express in themselves the idea of “time,” either Past, Present, or Future. The relations of a verb are its tenses, moods, and voices. The Tenses of a verb speak of “time” for themselves. With reference to its Moods: the Indicative indicates or places the mode of its state or action before us, and is therefore *present* in its nature; thus သည် *thee*, is the assertive affix of the indicative mood, (p. 136,) and is likewise the affix of the present tense (p. 134). The Imperative mood is *future* in its signification; thus in the clause “go to the ant thou sluggard,” it neither implies that the state of “going” *has been gone*, (past,) or that it is in the *act of going*, (present,) but that it *is to be gone*, (future;) thus we find the future tense forming an imperative in the Burmese language (*vide* p. 137). The Potential mood “could” or “can” is *future*, for, if the “going” *had been gone* (past) or was in the *act of going* (present), it would be unnecessary to asseverate that it *could be gone* (future). The Subjunctive mood “should,” and

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Greek *σπλαγχνον*, and *γαστηρ*. But the instance in point is interesting, as it introduces us to the style of reasoning adopted in the formation of a rude and imperfect tongue; for the idea is evidently taken from the soothing effects that the sense of repletion has upon the nervous system, inducing a desire for rest and a dislike of exertion either in mind or body.



the Optative mood "would," at once express the *futurity* of their time, being tenses of the future verbs "shall" and "will." The times of the voices of a verb are exemplified in its participles, the active participle "loving" being a *present* participle, and the passive participle "loved" being a *past* participle.

We have already had occasion to notice the philosophical principles on which are based the structure of this language, and in no point is it more strikingly the case, than in the mode in which it expresses the various relations of its verbs. The first thing that is evidently requisite is to asseverate the action or state, the idea of which we wish to convey; for instance "going." The mind having appreciated this, next enquires whether this "state of going," is one of "singular going," or "plural going." Having then satisfied itself, that it is an act of "plural going;" the next in the category of requisites is to know, whether there is any peculiarity or modification in this state of "plural going." Suppose then, that its mode is Optative; having realised the idea of its being a "plural state of would be going;" the next enquiry is concerning its time, whether past, present, or future. This point having been satisfactorily settled; every condition to a perfect and systematic appreciation of the idea becomes fulfilled. But supposing that, after stating the fact of the "going," the speaker were to declare that it was a "*modal* state of going;" the hearer might justly enquire, whether it was a "*modal* state of *singular* going," or a "*modal* state of *plural* going." Again, if the mere fact of its being a "*future* state of going" were to be asserted; the question might be asked, is it a "*future* state of *singular* going,"



or a “future state of *plural* going?” and if a “future state of plural going,” is it a “*modified* state of such plural going,” or not? Thus then, we perceive that true philosophy requires, that after stating the *verb*, we should mention its *number*, then its *mood*, and finally its *time*. This is strictly followed out in the Burmese language; the affix of number being always attached to the root, the affix of the mood coming next, and lastly the affix of the tense; as in the clause သွားကြနိုင်ပြီး *thwa: kyă hnōing byee*, “(they) could have gone.” How much more force do we give, to these identical words, if we accord them the order above stated; “gone (they) could have.”

*Accents*.—These have been so styled, at page 20 of the following work, in order to conform, as much as the subject would allow, to the phraseology of European grammar; but they by no means perform the duties of accents in the usual acceptation of that term; being nothing more than what their name imports in the language, မြဲ *myeet*, “stops;” affecting in no wise the sound of the vowel, but merely regulating the length of time on which it is to be dwelt on. They appear to be nothing but diacritical marks or points brought into use, at comparatively speaking a modern period, (after the adaptation of the language to an Alphabet); and apparently for the purpose of giving some definite distinction to the numerous homonyms that occur in it. In the following pages the same system of punctuation, in reference to these marks, has been, with few exceptions, followed as that adopted by preceding writers on the language.

Having in the detailed analysis (given in the preceding pages) of



the peculiarities of this language, as they obtain in its parts of speech, had occasion, although a modern dialect, to exemplify the antiqueness of its structure by drawing a parallel between it, and the mode in which the antient Egyptians expressed their ideas ;—the question must naturally arise to the mind of the intelligent reader ; Whether any roots in the Burmese language are either derivable from that of antient Egypt, or exhibit any probability of having originated from the same source ? To resolve this question we must class our knowledge of the dialect spoken by the antient Egyptians under two heads. 1st, that which is afforded us through the medium of the modern Coptic ; and 2ndly, those rare terms which we find dispersed, few and far between, in the pages of antient authors.

With reference to the first, there appears to be no particular similarity either in sound or meaning, between the roots of the Coptic and those of the Burmese language ; at least none that might not accidentally have existed between any two dialects quite unconnected with one another.

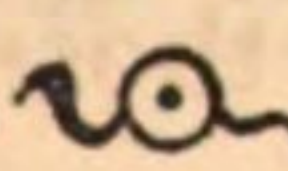
But in the case of the second, viz. those few Egyptian terms, that have come down to us, scattered through the pages of antient authors, a most surprising identity exists in some of them. Their counterparts may be traced in the Pali and Sanscrit language, but less like the original than when found in the Burmese dialect. They are—

ဘုရား *bhōōra*, pronounced *Phra*. This is the usual term of compellation by which the Burmese address superiors ; and implies any object of reverence or respect. The similarity between this term, and that given



by the Egyptians to the Sun, viz.  $\pi\iota\rho\eta$  and  $\Phi\rho\eta$  was remarked by the late Doctor Leyden. This word consists of two separate roots;  $\pi\iota$  *pi*, or  $\Phi$  *phä*, being the masculine article,\* and  $\rho\epsilon$  or  $\rho\eta$  *rhe*, or *rha*, implying "Sun." It may be doubted, however, whether the expression that, "this was the name by which the Egyptians worshipped the Sun," conveys the correct idea of the light in which they, at all events originally, held that luminary. It was probably, like the rest of their deified ideas viewed as the symbol of "royalty" and "kingliness;" and thus it became, like the Burmese  $\text{ဘုရား}$  *bhōōra*, *phōra*, or *phra*, the cognomen of their kings;  $\text{פרעה}$  *phrah*, "Pharoah." This interpretation of the power of the root  $\rho\epsilon$   $\rho\eta$  seems warranted, not only from its being the predominant root running through the words  $\epsilon\rho\rho$  *erra*, and  $\text{ⲟⲩⲣⲟ}$  *ouro*, implying "king," in Coptic; but likewise that the syllables *re*, *ra*, &c., form the staple of the terms implying "king," "royal," &c. in almost all the eastern and western dialects; as *rahe*, *rajah*, *rex*, *roi*, *rey*, *ra*, &c.†

\* Omnia nomina masculina uno ex his quatuor signantur articulis;  $\pi$ ,  $\pi\iota$ ,  $\Phi$ ,  $\Phi\iota$ , Kircher. Prodr. Copt. p. 294.

† Another corroboration of this view of the question is that the *coiffure*, or cognisance peculiar to PHRA, was,  being a solar disc, with a uraeus, aspic, basilisk, or king-snake twined round it; the latter being the acknowledged type or symbol of "royalty," among the ancient Egyptians. A still further corroboration is offered in the analysis of the group  which is found over the *cartouches* containing the names of certain kings; and which has hitherto been rendered "son of the Sun:" the first, "a goose" being the acknowledged *symbol* of the idea "offspring," the other "a solar disc," being held as the *figure* of the idea "Sun;" thus one is translated *symbolically*, the other *figuratively*. Whereas, if *both* were translated symbolically, and the "solar disc" was considered *symbolic* of the idea "king;" the group, according to us, would be rendered "son of a king;" which seems the more probable, as it appears that



𑖀𑖳𑖫 *bōddhā*. This is the Burmese mode of writing the term Boon, or-BOODH. But previous to entering on its analysis, the reader's attention is drawn to the following extract from the "Essay on the Literature, &c. of the Burmas," by Dr. Buchanan.—*Asiatic Researches*, vol. 6, p. 260. As it gives a summary of the dialectic variations of this root.

"In the Pali language, and among the Cingalese, a common name for this divinity" "(i. e., Gaudama)" is BOUDDHA. This Mr. Chambers writes BUDDOU; Paulinus, BUDHA; and from these two authors I have collected the following corruptions of this name. BUDDA or BUTTA, of *Beausobre*, and *Bochart*, BOD, of the *Arabians*, BODDA of *Edrisi*, βουττα of *Clemens Alexandrinus*, and BAOUTH of *M. Gentil*. This name is said to be an appellation expressive of wisdom. I can readily agree with these two learned men, that the POUT, of the *Siamese*, POUT, POTT, POTI, POT of the natives of Thibet, and the *Chochin Chinese*, may also be corruptions of BOUDDHA.\* The Siamese painter told me that the most common name for Godama, among his countrymen is POUTTEE SAT, which he interpreted into BURA LOUN, a common appellation among the *Burmas*. Among these indeed I very rarely heard BOUDDHA

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this title is only found in connection with the names of those princes, who *inherited* their thrones, and not those who founded dynasties of their own. We have entered at some detail into the analysis of the word *Phōra* or *Phra*; as we shall have occasion again to revert to the connection in the mind of early nations between the idea of "king," and that of "sun."

\* Although there might have been some doubts on this point at the time when the above was written, seeing that *then* next to nothing was known of the Booddhist religion or of the nations professing it, the fact of their identity is *now* placed beyond the shadow of a doubt, thanks to our closer intercourse with Booddhist countries, consequent upon the extension of the British rule in Ceylon and India beyond the Ganges. For not only are the identically same acts, facts, sayings, doings, fables, histories, and anecdotes current among them all of this same "divinity," but likewise there is infinitely less difference in the religion of his votaries, than in that of the God of the *Christians*. For Booddhism may almost be said to know no sectarianism.



used, probably because BURALOUN has the same meaning.\* Mr. Chambers following M. Gentil, and followed by Paulinus, conceived the Fo or FOHI, of the *Chinese*, to be a corruption of BOUDDHA. The etymology is here so forced that I do not think it merits attention. Yet I allow it to be a probable opinion, although not completely established, that Fo, and BOUDDHA, are the same God.† . . . . . I must entirely dissent even from the rational Mr. Chambers, when he supposes BOUDDHA to be the same with the WODEN of the *Scandinavians*.‡ No two religions

\* BURALOUN, or as it is written in Burmese ဘုရားလောင်း *bhōōra:loung*, implies, a being who is destined to become a *Phōra*, “an object of reverence and adoration,” by attaining to နိဗ္ဗာန် *niebhan*, “the not to be, annihilation.” The word is composed of two roots; ဘုရား *bhōōra*, as above discussed, and အလောင်း *āloung*, “an embryo;” (thus ဟင်း *hpa*, “a frog,” ဟင်းလောင်း *hpa:loung*, “an embryo frog,” ergo “a tadpole.”) Gaudama attained နိဗ္ဗာန် *niebhan*, B. C. 543, and thus became a ဘုရား *bhōōra*; so that whenever he is called ဘုရားလောင်း *bhōōra:loung*, it alludes to him when a living being. But before he became man, he underwent *Metempsychosis*, in the bodies of various objects of the animal creation, in all of which he was still a ဘုရားလောင်း *bhōōra:loung*. Thus we repeatedly find, in Burmese sacred works, such clauses as the following: ဘုရားအလောင်းယုံ *bhōōra:āloung:yōōn*, “a *bhōōra:loung* hare,” which may be translated, “once upon a time when Gaudama was undergoing transmigration in the body of a hare, &c.”

† This is likewise now placed beyond a doubt, consequent on our more intimate acquaintance with Chinese literature. Thanks to the labors of those eminent Sinologists Klaproth, Remusat, Landresse and others, some of the most important lights which have been thrown on the religion of Boodha, have been through the medium of Chinese authors. We there find Chinese Bhoodhist priests travelling to India to visit *Boodhist* spots rendered sacred to them by being the birth place and haunts of their divinity Fo. We shall have occasion in a note a little lower down, to notice the justifiability of the permutation of the initial letter.

‡ Without discussing whether BOODH-a and WOD-en, were or were not the same *divinity*, although a very curious parallel might be drawn between some parts of the religious system of the two; yet this by no means makes them out not to be the same *name*.



surely can be more totally different, nor can I conceive it to be a sufficient proof of a common origin, that the same day of the week is called after the two Gods."

The above has been quoted, not so much for any light it throws on the subject; as the progress of our intercourse with Boodhist nations has enabled us to arrive at conclusions which the learned Buchanan could not reach; but because it gives a succinct idea of the different dialectic variations to which this root is obnoxious. The radix from which the name BOODH is derived is *Pät, Pööt, Pätie, Wätie,\** &c. It is thus found in almost every language; as in the Burmese ကြာသပတေး *Kyathäbädé*; in Pali, VRISHPATIE, "the Lord of Taurus," (the name of the planet Jupiter;) the Hebrew יפת *Japhät*, "the Lord of JA," the Earth,† which has been emphatically declared to be the inheritance of Japhet. It, and the preceding root are found united in the word פוטיפרע *Pöötie Phrah*, "Potipherah."‡ It is likewise the expressive part of the word δεσ-πότης. The original and real power of the word is found in the

\* A person at all acquainted with languages will not require to be reminded that W. B. P. and F., being all labials, undergo mutual permutation, thus we find *Danuvius* for *Danubius*; Ἰουερνία for *Hibernia*, (Ptolemy, lib. 2. c. 2.) Another exemplification may be met with every day in Calcutta; where, on the ferry boats of its suburbs, their destination may be seen written, on some *Hawrah*, on others *Habrah*.

† This is the interpretation which has been given it by Wilford.

‡ It is generally considered that the meaning of this name is given in the words that follow it; viz., כהן "the Prince, or priest of ON—the Sun." But if our interpretation of the root *Phra*—be correct, viz. "King," as also that we shall give to the root *Pätie*, viz. "supporter, maintainer," likewise "wisdom." Then the two might be translated *Pätie*, "a Supporter, Councillor, Minister, Lord, &c." *Phra*, of Pharoah's, "the king's;" and which is the more probable, for, although this Poti-phera, (Gen. ch. xli. v. 45.) was a priest of On; the other Potiphar, (ch. xxxix. v. 1.) interpreted in conformity with our view "an officer of Pharoah," was the Captain of his guard.



epithet 𐩈𐩢𐩨𐩠𐩣 *tsěkyă wătie*, or *tsěkyă pătie*, “the supporter of a Sekya system, or Universe.” The meaning of this root is very powerful. 1st, It implies the high attribute of the Demi-urge, the upholder, supporter, and sustainer of the Universe. This enables us to arrive at the next step of our analysis which asserts it to be identical with the Egyptian term 𐩈𐩢𐩨 *Phtah*. This Deity was falsely considered by the Greeks as corresponding to their Hephaistos, or Vulcan. This idea probably arose from some fancied resemblance in the name. Whereas “*Phtah*” was in reality the impersonification of the highest attribute of the Omnipotent, the *Agathodæmon*; and the only term by which in Coptic is rendered the “Supreme God.” This root, however, divides itself into two parts, the 𐩈 being the article, the 𐩢 being the expressive part;\* and in discussing this latter character we shall see how admirably it conveys the idea of “support, supporter.” In alluding to its hieroglyphic prototype and equivalent 𐩢 the Champollionist Gliddon sums up the view that his school takes of it, in the following words. “𐩢 the sacred Tau, the symbol of “eternal life,” which in the Alphabet is an *A*.”† Setting aside that it is rather singular that what is a “sacred *T*,” in one place, should become an “alphabetical *A*,” in another; we will state the principal grounds on which it is considered the “symbol of eternal life.” Suidas informs us that, “in the reign of Theodosius the

\* Cum articulo 𐩈 nunquam scribitur suis litteris, sed sic 𐩈𐩢 et aliquando 𐩢 *Tat-tam*. *Copt. Lex.* voce 𐩢𐩠𐩣𐩢

† “Antient Egypt” by G. R. Gliddon in Nos. 68, 69 of the “NEW WORLD,” page 15. New York, April, 1843.



Great, when the temples of the Pagans were destroyed, there were found, in the temple of Serapis, certain hieroglyphs having the form of a cross ; which, certain Christian Greeks having observed, they declared that the cross was the symbol, among those who understood hieroglyphics, of a future life ;”\* Sozomen asserts the same. The historians Rufinus and Socrates, declare that this cross referred to the cross of Christ.† But though we might concede that, to the mind of a Christianising Gentile, the cross aptly was the symbol of redemption, an emblem of salvation, of a coming and an eternal life ; the very grounds on which we make such concession, viz. the Dominical Passion, induce us to search for some other import in this symbol, in use ages before that event. The most simple solution would be from its form, which is nothing more than a “stand or bracket”  $\Gamma$  supporting an object  $\bullet$  the shape of which is varied from the angular straightness of the other, to show that it is a distinct and extraneous object. We see then how appropriately it is a sacred emblem, implying (*κυριολόγικη κατὰ μίμησιν*) the “supporter.”

Having thus determined this character and root to imply that Supreme Being, the Supporter and Sustainer of the Universe, we find that its next acceptation, of being, as stated above by Buchanan, an appellation

\* *Επὶ Θεοδοσίου τοῦ μεγάλου βασιλέως καθαιρουμένων τῶν ἐθνικῶν ἱερῶν, εὐρέθησαν ἐν τῷ Σεράπιδος νεῷ ἱερογλυφικὰ γράμματα σταυροῦ ἔχοντα τύπους. ἅπερ θεασάμενοι οἱ ἐξ Ἑλλήνων χριστιανίσαντες, ἔφασαν, σημαίνειν τὸν σταυρὸν, παρὰ τοῖς ἱερογλυφικὰ γινώσκουσι γράμματα, τὴν ζωὴν ἐπερχομένην.* Suidas in Theod.

† Conf. Rufinus Eccles. Hist. L. 2. cap. 29. Sozomen L. 7. cap. 15. Socrates Hist. tripartite. L 9. Item Kircher Prodr. Copt. p. 165. Where these authorities are quoted ; and the same view supported.



expressive of "Wisdom,"\* is a necessary consequence ; for it was peculiarly by the attribute of Wisdom, that the antients believed the Deity upheld his works.† We have had cause to see above, (v. note, p. i.) how that in Boodhism, (wisdom) the Law and its fulfilment, was typified by the number 5 ; and now we see the idea continued in this root or character † expressive, as we have shewn above, of the High Deity in the mind of the antient Egyptians ; for not only is it the character for the number 5 ;‡ but likewise Hor-Apollo points out the same connection, and declares, that among them "a star represented the number five, also the Mundane God, likewise destiny."§ This is to be accounted for by the circumstance that the Egyptian or Hieroglyphic star, was five-rayed, and from what we have seen above it probably in reality typified the "Law." After having so fully discussed this root, we should not be justified in dismissing it without alluding to the expressive part of the name "God-āmā," (the three final letters being a declensional termination:) and which, in reality, is a dialectic variety of the northern type, Wod, of the root under discussion.|| Thus is explained the true meaning of

\* Thus बुद्ध and वेद understanding, knowledge. Shakespear's Hindust. Dict.

† This may abundantly be proved from the most antient, as it is the most authentic authority on many points of archaiology, viz. the Bible. Thus Ps. civ. 24 ; cxxxvi. 5. Prov. iii. 19. Jer. x. 12.

‡ Et "quinque." Tattam Copt. Lex. in voce.

§ Θεὸν δὲ ἐγκόσμιον σημαίνοντες, ἢ εἰμαρμένην, ἢ τὸν πέντε ἀριθμὸν, ἀστέρα ζωγραφοῦσι. Hor-Apollo, Lib. 1. c. 13.

|| This permutation of G. and W. between two dialects is too well known to philologists, to require to be insisted on ; witness "William," and "Guillaume ;" "Ward," "Garde ;" "Wehr," German, "Guerre," French ; Latin, "Vadum," French, "Gué."



the name, as mentioned by Buchanan in the above quoted paper, viz., "It has, however, been mentioned to me, on the authority of a Pundit, belonging to our Supreme native court of Bengal, that the meaning of Godama, is *eminently wise, a sage.*" We will conclude by remarking that this "sacred dental" forms a component part of the name of the Deity in every language, whether initial, as in the Greek θεός, the Latin "Deus," the French "Dieu"—Or medial as in the Persian *khööda*, the Pali and Burmese "Bööddhā" and "Godāmā," the Teutonic "Woden"—Or final as in the Saxon ƿōð the German "Gott," and the English "God." It composes likewise the term *dāū*, the sacred attributive or honorific increment, used in so peculiar a way by the Burmese.

Is a term that is applied to every thing connected with royalty and royal persons. In the general acceptation of the word it implies "golden." It is composed of the following letters H. W. R. E. The W. being a vocal, that is, not employed in the character of a consonant, but appended by symbol after the manner of a vowel, and is pronounced *oo*; thus the word might be written H. O. O. R. E, or H. O. R. E.\* Its connection then with the Egyptian *Hōr*, "Horus," or "Sun,"† becomes at once evident; which was not only a type of royalty, but was itself sym-

\* The Burmese not being able to pronounce, an "r," but as a "y," give a sound somewhat approaching to, "*Shooe*," to this root. But the Arracanese proper being in the habit of pronouncing the "r," give it a sound approaching the one in the text.

† ἐν δε ταῖς Ἑρμοῦ λεγομέναις βίβλοις ἱστοροῦσι γεγράφθαι περὶ τῶν ἱερῶν ὀνομάτων, ὅτι τὴν μὲν ἐπὶ τῆς τοῦ Ἡλίου περιφορᾶς τεταγμένην δύναμιν, Ὄρον, Ἕλληνες δὲ Ἀπόλλωνα καλοῦσι. Plutarch de Isid, et Osirid ξα. Ἡλῖος δὲ ὁ Ὄρος ἀπὸ τοῦ τῶν ὠρῶν κρατεῖν. Hor-Apollo, Lib. 1, c. 17.



bolised by “gold,”\* and is the root from which in a very extensive class of languages the term for Gold is derived : as the Hebrew אֹר *aur*, “light, splendor,” the Latin *aurum*, the French *or*. It may be traced, composed of almost the same letters as in Burmese, in the Pali and Sanscrit languages. It composes the words *orpo* “a king,”—and *ၵ၆ၵ၆* “a uræus, asp, or king-snake.” We thus find the Burmese redeemed from the charge of debased servility in styling every thing royal,—“Golden :” the two terms being synonymous from the highest antiquity.

It will form an interesting conclusion to our subject, if we speculate what would have resulted, if the Burmese language, instead of coming into contact with, and adapting itself to, a finished alphabetical system as that of the Pali, and been thereby enabled to at once express itself phonetically, had been obliged to have had recourse to, what we may call, the hieroglyphic mode of expression. Not only will it be a guide in investigations of a kindred nature ; but it will stand a living record of the truthfulness of the position first advanced by that lamented scholar Salvolini ;† and supported by Portal ;‡ and it will at the same time afford

\* Couleurs symboliques. par. F. Portal, p. 71.

† “Comme toute image hiéroglyphique a son terme correspondant dans la lante parlée, il en est un certain nombre qui ont été prises comme signes des sons auxquels elles répondaient, abstraction faite de leur signification primitive. Les caractères hiéroglyphiques appartenant à cette singulière methode d’expression, de même que tous les autres signes *tropiques* qu’emploie l’écriture égyptienne, ont été employés, soit isolément, soit à la suite des mots.” Salv. Analyse Gram. des textes Egypt. p. 225. ad 233. ap. Portal.

‡ Portal symboles des Egyptiens, &c. passim.



an answer to a question put by the latter; "Les symboles avant de se traduire dans la langue écrite, existaient-ils dans la langue parlée? La parole primitive fut elle la source des symboles."\* And in perusing the accompanying list, one would almost suspect, that a further acquaintance with the Burmese Empire, will bring to light sculptures analogous to those to which we have alluded.

In the first place, after expressing external objects by their representations, it would, on account of the great number of homonyms with which it, in common with all early dialects, abounds, be enabled to make these representations convey the idea of many attributes. This process must be kept distinct from that which endows certain animals and objects of the creation, with certain attributes, and then sketches their figures to convey the idea of such attributes; for in the case before us the coincidence is only in name. Still, although we may not be enabled to trace the slightest connection in idea between the two; we are not justified in asserting that such a connection did not exist in the minds of that primitive race, who were the first employers of this tongue. Among other instances, our improved acquaintance with natural history renders to us ridiculous what to them might have been subjects of implicit credence; thus it would be scarcely out of place, even in the present day, to sketch a "pelican," as the emblem of a mother's love; but how preposterous would it appear to our descendants, if told that the reason

\* "Did these symbols, previous to their translation into the written, exist in the spoken tongue? Was the primitive dialect, itself, the source of these symbols?" Portal Symb. Egypt. p. 1.



was, because that bird was believed to nourish her young on the life drops of her own bosom!\*

*Oo*, "an egg," might be made to represent "a beginning, chief, first, head, to polish."

*O*, "a pot," might be made to express, "to be old, homely, useless on account of age."

*Kěng*, "a scorpion," .... "to be free, exempt, formed as fruit from the flower; a sentry-box, watch-house."

*Köök*, "a lever," .... "to scratch, to exert one's self, to copulate as birds, to subtract as in arithmetic."

*Köön*, "the back of an animal," .... "convex, round, merchandise, to be finished, come to an end, to stoop, all, entirely."

*Kyăn*, "the sugar-cane," .... "to besmear, anoint, to consider, meditate."

*Kyăn*, "a rhinoceros," .... "to be firm, stable, resolute, strong."

*Kouk*, "rice grains," .... "to peck, pick up, choose, be crooked, custom-dues."

*Kyien*, "a ratan vine," .... "to daunt, to threaten, to boast, to brag, to meet with, find."

*Kyweët*, "a leech," .... "to be obstinate, perverse, rebellious, to be emancipated, freed from."

*Khō* "a large species of dove," .... "to hide, avoid, take refuge in or under, to steal."

*Khyă*, "an ant," .... "to settle, dispose, put in its proper place, to throw down, cause to happen, to teach, give instruction."

*Khyěng*, "a gnat, a basket," .... "to desire, wish for, to penetrate, bore, to pierce, to measure the capacity of, to fight, to be in conjunction as heavenly bodies, to compute, reckon, fellow, companion."

\* The following list can give but a small idea of the number of homonyms afforded by this language; it is entirely confined to *words composed of the same letters*, and even of these a very great many are omitted; but if all those which are strictly speaking homonyms, viz. that had a similarity of sound, were to be admitted, the catalogue might be indefinitely enlarged; thus တီ *tie*, တီ *tee*, တည် *tee*, တယ် *tay*, တဲ *tăi*, တိ *htie*, တိ *htee*, တည် *htee*, တယ် *htay*, တဲ *htăi*, are all not only not easily distinguished by an unpractised ear, but likewise often interchangeably written.



*Khyët*, "the navel, scale of a fish," . . . . "to write, make marks, to insert, introduce, to flatten, to scratch, to cook."

*Khyé*, "the hog-deer," . . . . "to retaliate, refute, do a thing in return, to please, conciliate, oblige, to pound, erase, to be gentle, to borrow, lend, hire, excrement, rust, particles, to widen."

*Khyoung*, "the neck," . . . . "a brook, gutter, to cough, hawk up as phlegm, to peep, pry into, to be sweet, pleasant, lean, poor, break or snap in two, to wash, be deficient, incomplete."

*Khwé*, "a dog, a hoop," . . . . "to curve, coil, split, push, divide in two lengthwise, to levy, assess as taxes, to distribute, to check-mate."

*Tsöök*, "a reed pen," . . . . "to be torn, rent, disordered, frizzled, to suck, churn."

*Tshěng*, "an elephant," . . . . "to accumulate, cleanse, stretch out, to descend, put in order, adonise."

*Tee*, "an earthworm," . . . . "to clear, weed away, to beat the breast, a chirping sound, a great great grandson, to winnow."

*Toung*, "hill, a cubit," . . . . "to desire, lust after, to ask, entreat, beg, the south."

*Htee*, "an umbrella, (an insignia of Royalty,)" . . . . "to fear, reverence, solitary, alone, deserted."

*Htouk*, "a crutch," . . . . "to support, assist, maintain, consider, have regard for, deliberate on."

*Na*, "the ear," . . . . "to hear, understand, to alight or perch as a bird, the being beyond, along side of, a side, edge, a shore, disease, ill, unhappy."

*Né*, "the sun," . . . . "a day, (in contradistinction to a night,) to remain, continue, be permanent."

*Hneet*, "the heart," . . . . "to be pleased with, love, esteem, rejoice, to immerse, a year, the number 2."

*Hnăn*, "a grasshopper, an ear of grain," . . . . "to commit, deliver into charge, to pervade, diffuse over all parts, be silly, foolish, be speckled."

*Hnöök*, "the mouth," . . . . "to extract, pull out, refute, utter."

*Pěng*, "a tree or plant," . . . . "to be fatigued, to help, aid, to obstruct, to invite, raise, exult."

*Păn*, "a flower," . . . . "to adorn, decorate, to receive an order, to pant, be fatigued, to beg, petition."



- Pō*, "an insect (that can utter no sound,)" . . . . "to fix, fasten, suspend by tying, to carry, bring, teach, instruct, throw into."
- Pyō*, "a plant," . . . . "to set, to plant, to sow as seed, to be young, prime."
- Hpyōō*, "a porcupine," . . . . "to be white, pleasant, pleased, to be taper, slender, to sprinkle, scatter, hiss as a serpent."
- Hpwēt*, "a species of lizard," . . . . "to hide, secrete, make clean."
- Hpwai*, "husk of grain," . . . . "to be small, fine, white, to seek, look after to be inadhesive, fit, proper, comely."
- Mă*, "a female," . . . . "a mother, chief, principal, to help, assist, relieve, support, bear up."
- Mien*, "a screech owl," . . . . "to be confused, absent in mind, astonished, to long for, to speak (honorific.)"
- Mé*, "the chin," . . . . "to enquire, investigate, forget, be careless," likewise "the indigo plant, to be dark blue, to threaten, terrify, be dark in mind, ignorant, be dissatisfied, deficient in."
- Moung*, "the arm," . . . . "to be of a crimson color, to threaten, daunt, drive away."
- Myët*, "the eye," . . . . "a gem, grass, to be angry."
- Myëng*, "a horse," . . . . "to see, to hate, to be distant in time, to be high, lofty."
- Myöing*, "a forest," . . . . "to be full, crowded."
- Mwé*, "hair of the body," . . . . "to be soft, glossy, smooth, to feed, nourish, cherish, to bring forth, produce, to sleep soundly, to enjoy one's self, a relic, an inheritance."
- Hmăn*, "a mirror," . . . . "to be true, exact, to hit the mark, to fit in exactly, to mark, note, remark."
- Rěng*, "a fly, gnat," . . . . "the same, so, if, before, previously, to speak, utter, to be near to, to accumulate, advanced in pregnancy, one's own, as, while."
- Lé*, "a bow," . . . . "the wind, to fear, reverence, to be heavy, to exchange, also the number 4."
- Gna*, "a fish," . . . . "I, (first pers. pron.) the number 5."
- Kyouk*, "a rock, or stone," . . . . "to kick, shove, the back of an animal, the small-pox, to fear, be afraid, the number 6."
- Thöön*, "a captive," . . . . "to imprison, to be discouraged, dejected, to be bad, few, inferior, empty, desolate, to use, or spend, to practise good deeds, the number 3."



We have thus endeavoured to point out some of the interesting peculiarities with which this curious language abounds; many others remain, amply to requite the labor and solace the progress of the diligent student. To a mind guided by intelligence, the fragments even of a long extinct tongue may present subjects of the highest interest. They stand, as it were, hoar-worn and time-honoured land-marks, perennial beacons, that guide us over many a wide waste of by-gone days; and if properly analysed they often afford a record as unfailing in its truthfulness, as it is beautiful in its simplicity, of the social and moral condition of the people of whom they may be the only vestige. But this becomes the more striking in the case of a living dialect representing the ideas of a semi-barbarous race. Let one instance, out of many, suffice in the language we have under review. The phrase ရှေးသောဘဝ *shé:thăũ bhăwă*, implies literally "the time that is *before* (us)," ရှေး *shé:*, meaning "before, in front of:"—but it applies to what we would call "the time that is *behind* us," viz., the "PAST." In like manner နောင်သောဘဝ *noung thăũ bhăwă*, implies "the time that is *behind* (us)," နောင် *noung*, signifying "behind, after;" but it refers to what we would style "the time that is *before* us," viz., the FUTURE. How admirably then do these two idioms illustrate the negative and unhopeful philosophy of Boodhism;\* a cold and passionless system of ethics, which

\* The whole ethical system of Booddhism, (in reference to its higher and inner grades) as it bears on the moral obligations incumbent upon mankind, may be stated to be an endeavour to avoid sin, by crushing every active principle of the mind, whether for good or evil; to indulge a feeling neither of love nor of anger, of sorrow nor of joy; and to hold the conviction, that as human nature is incapable of doing ought but wrong, the only way to avoid sin is to strive to do nought, and to remain passive and still; thus an in-



teaches its followers to allow themselves to be borne, as it were, along on the tide of time, till engulfed in the abyss of နိဗ္ဗာန် *niebhan*, "Annihilation, Nonentity." To *them* what is "before," has drifted "past." And how strikingly in contrast with the "before" of the philosophy of the Christian, the votary of a creed, that imbues him with an untiring hope, an onward fervor; that instructs him to consider himself but as a probationer in this life; and in the words of one of its great teachers "this one thing to do, forgetting those things which are *behind*, and reaching forth unto those things which are *before*, to press toward the mark, for the prize of a high calling."

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junction, to those who are aiming at, the higher grades of perfection, as given in the *Wienee*, or book of observances of the priesthood, is, that the commandment never to touch a woman, extends even to one's own mother, and that should she fall into a ditch, her son, if a priest, is allowed to give her his skirt, or a stick to help her out; but he must at the same time bring himself to think, that he is merely pulling out a log of wood. *Conf. Descript. of Burmese Emp. by the F. Sangermano. p. 91.*

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INTRODUCTION.

teaches its followers to allow themselves to be borne as it were along  
on the tide of time, till engulfed in the abyss of "Agni."  
"To them what is "before," he defined "past."  
And how strikingly in contrast with the "before" of the philosophy of the  
Christian, the notion of a "past" that includes him with an unending  
hope, an onward effort, that himself is not himself, but as a  
The following pages require to be corrected. In the first 25 pages of the  
Introduction in this work, and in the notes of the first 25 pages of the  
text, there are many errors, which have been corrected in the present edition.

In the following pages, wherever an idiom is recorded which has not fallen under  
the personal observation of the Author ; the name of the authority from which it is  
quoted is superadded. The whole table of Pali Ordinals given from p. 90, to p. 96,  
has been taken, and in a few instances corrected, from a work by F. Carey, Serampore,  
1814. Part V. treating on the Metrology of Burmah, has been compiled with the  
aid of all previous works on the subject, as of those of Sangermano, Low, Rushton,  
Carey, Judson, Hough, Crawford, Buchanan, &c. &c. as also from personal observa-  
tion and enquiry ; but more especially from a tract drawn up by a learned Native, (now  
deceased,) of the name of Mengnam, late Mahadan or Religious Superior, and  
Chief Priest of the Provinces of Arracan ; and which was compiled by him from the  
*Kyāntsa*, or Sacred Books of the country.



## ERRATA.

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The following Errata require to be corrected. In the first 28 pages of Part II. the short *e*, and *o*, in all such words; as, ခင် ဖြင့် and နိုင် &c. has been written with a common *e*, and *o*.

Thus for ခင် *kheng*, ဖြင့် *hpyeng*, and နိုင် *hnoing*, &c. read ခင် *khěng*, ဖြင့် *hpyěng*, and နိုင် *hnöing*.

Introduction, p. xv. l. 4, for “binding link,” read “binding links.”

In page 2, line 12, for ကိ *kei*, read ကိ *kie*.

— 3, — 4, for ခါ *khă*, read ခါ *kha*.

— 10, — 3, from bott. for *pietskhăn*, read *piektshăn*.

— 18, — 1, for “aside,” read “a side.”

— 21, — 1, between the words “never” and “admit,” insert “by themselves.”

— 41, — 3, for အနီးရည် read အနီးရည်.

— „ — 9, for “passed,” read “parsed.”

— 45, — 2, from bott. for က *ga*, read က *gă*.

— 51, — 9, for “contest,” read “context.”

— 52, — 3, from bott. for နှိတ် read နှိတ်.

— 63, — 6, from bott. for လျာ *lya*, read လျား *lya*.

— 73, — 11, for ဤက and ဤမှ read ဤက and ဤမှ.

— 78, — 1, for တ *tă*, read တ *tă*.

— 99, — 7, for “subject,” read “object.”

— 108, — 4, for နားတဘက် read နားတဘက်.

— 117, — 4, from bott. for လ *lé*, combined, &c. read လ *lé*. Combined, &c.

— 120, — 11, for နှစ်ဆယ် read နှစ်ဆယ်.



In page 128, line 12, *for* မြစ်ထား *read* မြစ်ထား.

— 130, — 10, *for* မြစ် *read* မြစ်.

— 134, — 4, from bott. *for* ညှပ်မ *read* မည်.

— 142, — 4, and 6, from bott. *for* “ I have sent,” *read* “ I have been sent.”

— 144, — 3, from bott. *for* ကောက်သည် *read* ကောက်သည်မြစ်သည်.

— 145, — 10, *for* “ imital,” *read* “ initial.”

— *ib.* — 2, from bott. *for* (vide p. 46,) *read* (vide p. 65.)

— 146, — 12, *for* (p. 101,) *read* (p. 153.)

— 160, — 4, *for* ထို and ထိုလည် *read* ထို and ထိုလည်.

— 168, — 2, *for* တ်ဂါဝု *read* ဂါဝုတ်.

— 175, — 6, *for* မိသာ *read* မိသာ.

— 176, — 6, *for* တဝပို့တွဲ *read* တပို့တွဲ.

— 177, — 8, 10 and 11, *for* “ *wiemie*,” *read* “ *wiedhie*.”



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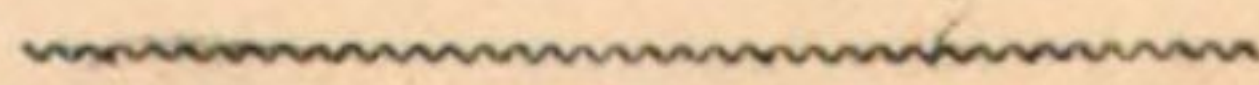


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# GRAMMAR

## OF THE

### BURMESE LANGUAGE.

THE Burmese Language is written from left to right, and admits of no division between words. The Alphabet consists, correctly speaking, of Forty-four Letters; viz., thirty-four Consonants ဗျည်း *byeenz*, and ten Vowels သာ *thāra*.

#### THE VOWELS ARE,

အ *ā*. အာ *a*. ဣ *ie*. ဤ *ē*. ဥ or ဦ *ō*. ဦ *ō*. ဧ *é*. ဧ *ey*. ဩ or ဩဝ *āu*. ဩဝ် *āu*.

#### THE CONSONANTS ARE,

|                |                 |                |                |                |                |
|----------------|-----------------|----------------|----------------|----------------|----------------|
| က <i>kā</i> .  | စ <i>tsā</i> .  | န <i>tā</i> .  | တ <i>tā</i> .  | ပ <i>pā</i> .  | ယ <i>yā</i> .  |
| ခ <i>khā</i> . | ဆ <i>tshā</i> . | ဇ <i>htā</i> . | ထ <i>htā</i> . | ဖ <i>hpā</i> . | ရ <i>rā</i> .  |
| ဂ <i>gā</i> .  | ဇ <i>dzā</i> .  | ည <i>dā</i> .  | ဒ <i>dā</i> .  | ဗ <i>bā</i> .  | လ <i>lā</i> .  |
| ဃ <i>ghā</i> . | ဈ <i>dzhā</i> . | ဗ <i>dhā</i> . | ဓ <i>dhā</i> . | ဘ <i>bhā</i> . | ဝ <i>wā</i> .  |
| င <i>gnā</i> . | ည <i>gnyā</i> . | ဏ <i>nā</i> .  | န <i>nā</i> .  | မ <i>mā</i> .  | တ <i>thā</i> . |
|                | ဟ <i>hā</i> .   | လ <i>llā</i> . | အ <i>ā</i> .   | အ် <i>ān</i> . |                |

These are the most usual forms of the letters now in use, but some scarce variations that occasionally occur will be found below.



ON THE VOWELS, သရ *thără*.

The vowels are written in their original character only when they form the initial syllable of a word of Pali origin; when initial in a pure Burman word they are symbolically combined with the mute consonant အ. When combined with consonants they are represented by symbols.

*Table of Vowels with their Characters, Symbols, and Combinations.*

| Character | Symbol.    | Name of Symbol.                                                                                        | Combination with Consonants.          |
|-----------|------------|--------------------------------------------------------------------------------------------------------|---------------------------------------|
| အ         | none       |                                                                                                        | က <i>kă</i> .                         |
| အာ        | ဝ or ၇     | ချ <i>khia</i> , "to place down."                                                                      | ကာ <i>ka</i> , ဂါ <i>ga</i> .         |
| အူ        | ဝ          | လုံးကြီးတင် <i>lōōnꣳ gyeeꣳ tēng</i> , "a large round placed."                                          | ကိ <i>kei</i> .                       |
| အိ        | ဝ          | လုံးကြီးတင်ဆံခပ် <i>lōōnꣳ gyeeꣳ tēng tshān-khăt</i> , "a large round with a little knob placed above." | ကီ <i>kēē</i> , or <i>kee</i> .       |
| ဥ         | ၂          | တချောင်းငင်း <i>tă khyoungꣳ gnăngꣳ</i> , "a reed."                                                     | ကု <i>kōō</i> .                       |
| ဥိ        | ၂          | နှစ်ချောင်းငင်း <i>hneet khyoungꣳ gnăngꣳ</i> , "two reeds."                                            | ကူ <i>kōō</i> .                       |
| ဧ         | ၆          | သဝေးထိုး <i>thă wéꣳ htōꣳ</i> "placed before at a distance."                                            | ကေ <i>ké</i> .                        |
| ဆဲ        | `          | နောက်သို့ပြင် <i>nouk thōꣳ pyeet</i> , "projected downwards."                                          | ကဲ <i>kay</i> .                       |
| အြော      | ဝ-ဝ or ၇-၇ | သဝေးထိုးချ <i>thă wéꣳ htōꣳ khyă</i> .                                                                  | ကော <i>kăū</i> , ဂေါ <i>găū</i> .     |
| အြော်     | ဝ-ဝ or ၇-၇ | သဝေးထိုးချရှေ့ထိုး <i>thă wéꣳ htōꣳ khyă shé htōꣳ</i> .                                                 | ကော် <i>kăū</i> , or ဂေါ <i>găū</i> . |



၍ the second symbol of the second vowel အာ *a*, and the final member of the symbols of the 9th and 10th vowels, is used only with the consonants ခ *khă*, ဂ *gă*, င *gnă*, ဒ *dă*, ပ *pă*, and ဝ *wă*, as they would be altered into, or mistaken for other letters by the use of the symbol ဝ affixed; thus ခါ *khă*, might be mistaken for ဝာ *bhă*; ဂါ *ga*, for ကာ *kă*; ငါ *gna*, for ဟာ *htă*; ဒါ *da*, for အာ *ă*; ပါ *pa*, for ဟာ *hă*; and ဝါ *wa*, for တာ *tă*.

The Burmese Grammarians style the vowels အာ *ă*, အာ *a*, ကာဏ်ဌာ *kāṇḥṭādză*, or “guttural;” the vowels ဣ *ie*, and ဤ *ee*, they style တာလုဌာ *talöödză*, or “palatal;” the vowels ို *öô*, and ို *ōō*, ဩဌာ *āṭḥṭādză*, or “labials.” The vowels ဧ *é*, and အဲ *ey*, they consider both guttural and palatal; and the vowels ဩ *ăü*, and ဩ *āü*, both guttural and labial.

#### THE TRIPHTHONG အို.

The 1st, 3rd and 5th vowels are combined to form the triphthong အို *ō*, which has a power intermediate between the “*o*” and “*oo*” in the words “*bone*” and “*moon*.” Its symbol is ဝ and it may be used with any of the simple consonants, or with those consonants combined with ၎ the symbol of the letter ယ *yă*; with ို the symbol of the letter ရ *ră*; with ဌ the symbol of the letter ဝ *wă*; and with ို the symbol of the letters ရ *ră*, and ဝ *wă*, combined.

The greater proportion of syllables in which this triphthong occurs end in ကာ *kă thăt-k*, and ငာ *gnă thăt-gn*, and it then has the power of a short *oi*, or long *ī*, as ကိုက *kōik*, တိုင *tōing*. In some Romanising systems, its power would be expressed when in this position by the diphthong *ai*.



## PRONUNCIATION OF THE VOWELS.

Burm. အ. Deva Nagri अ. Square Pali अ.

အ *ă*, has exactly the sound of the first “*a*” in “*papa*.” It is considered as naturally inherent in every consonant, that has not another vowel attached, or the mark ၵ *thăt*, superadded ; as ကန်ကံး *kănaṅ*, “a shed ;” ပလံင်း *pălāngṅ*, “a bottle.” When inherent in the letter ဝ *wă*, and followed by ဏ *ṇă thăt-ṇ* ; by န *ṇă thăt-n* ; by မ *mă thăt-m* ; by လ *lă thăt-l* ; or by ခ *ăn*, its power is somewhat more open ; as ဝနံ *wōn*, “a burden ;” ဝဏံး *wōṇṅ*, “the stomach,” &c. When inherent in a consonant commencing a syllable ending in က *kă thăt-k*, its power is permuted to *ie* ; as ရှိကံ *shiet*, “to be ashamed.” When in the same position in a syllable ending in တ *tsă thăt-ts*, or ဂ *gnyă thăt-gny*, its power is permuted to *ee* ; တေတံ *tseet*, “war,” not *tsăt*.

Burm. အာ. Deva Nagri आ. Square Pali आ.

အာ *a*, has the sound of the final “*a*,” in “*papa* ;” as တာရာ *tara*, “a star.”

Burm. ဧ. Deva Nagri ऐ. Square Pali ऐ.

ဧ *ie*, has the power of “*ie*,” in “*mien*,” pronounced short. မိမိ *miemie*, “self.” ဤ, ဣ, are different varieties of this character.

Burm. ဤ. Deva Nagri ई. Square Pali ई.

ဤ *ee*, has the power of “*ee*,” in “*meet* ;” as ဟိး *hteeṅ*, “an umbrella.” ဤ, ဣ, ဣ, ဣ, are all varieties of the same character.

Burm. ဥ or ဦ. Deva Nagri उ. Square Pali उ.

ဥ *ōō*, has the sound of the “*oo*” in “*good* ;” as ဘုံ *bhōōn*, “glory.” When attached to an initial consonant, should there be no final consonant following, it frequently has the power of the inherent အ *ă* ; as ပုဆိ *pătshō*, not *pōōtshōō*, “a garment.” ဇ is a variety of the same character.



Burm. ဦ. Deva Nagri ऊ. Square Pali 𑖀.

ဦ *ōō*, has the power of “*oo*,” in “*food* ;” as ပူဝေါင် *pōōpoung*, “to congregate.” ဦ, is another variety of the same character.

Burm. ဇ. Deva Nagri ए. Square Pali 𑖡.

ဇ *é*, has the power of the French *é*, or the “*a*,” in “*fame* ;” as ဇနဝင် *néwěng*, “sunset.” ဇ, ဇ, are varieties.

Burm. ဆဲ. Deva Nagri ऐ. Square Pali, properly speaking, none.

ဆဲ *ey*. This vowel has the power of “*ei*,” in “*obeisance*” or the “*ey*,” in “*obey* ;” as ဆဲဆို *tsheythsō*, “to abuse.” It has no counterpart in the Pali language. ဖဲ, is another form of the character.

Burm. 𑖢. Deva Nagri औ. Square Pali 𑖢.

𑖢 *āu*, has the power of “*oa*,” in “*moan* ;” as ဂေါတမ *Gāūtāmā* ; and is expressed throughout the following pages by a short diphthong *āu* : the Greek ω also expresses its power. When combined with a consonant, and immediately followed by က် *kă thăt-k*, or င် *gnă thăt-ng*, it has the power of “*ou*” in “*bound* ;” as ကျောက် *kyouk*, “a stone ;” ကောင်း *koung*, “good :” frequently when initial it is written 𑖢.

Burm. 𑖣. Deva Nagri आ. Square Pali, none.

𑖣 *āu*, has the power of “*aw*,” in “*paw* ;” as ပေါ်မှာ *pāūhma*, “above.” There is no sound or character corresponding to this in Pali.

#### ON THE CONSONANTS, ဗျည်း *byeen*.

The first twenty-five Consonants are divided into five classes of five each ; viz. five ကကိဂ္ဂ *kăṇḥṭădză*, or Gutturals ; five တတလု *talōōdză*, or Palatals ; five ခခိ *mōōḍḍhădză*, or Linguals ; five ဒဒ္ဓ *dăntădză*, or Dentals ; and five ပပဖ *ăṭḥṭădză*, or Labials. Of the remainder ယ *yă*,



is considered a palatal; ဖ *hă*, a guttural; ရ *ră*, and ဇ *llă*, as linguals; ဖ *lă*, and ဖ *thă*, as dentals; ဝ *wă*, is considered both dental and labial.

*Table of Consonants, with their Class, Character, Name and Power.*

| Class.     | Char. | Name.                                                                 | Power.       |
|------------|-------|-----------------------------------------------------------------------|--------------|
| Gutturals. | က     | ကကြီး <i>kăgyee</i> , "great <i>kă</i> ."                             | <i>k</i> .   |
|            | ခ     | ခခွေ <i>khăkhwé</i> , "curved <i>khă</i> ."                           | <i>kh</i> .  |
|            | ဂ     | ဂငယ် <i>găgnay</i> , "little <i>gă</i> ."                             | <i>g</i> .   |
|            | ဃ     | ဃကြီး <i>ghăgyee</i> , "great <i>ghă</i> ."                           | <i>gh</i> .  |
|            | င     | င <i>gnă</i> , "gnă."                                                 | <i>gn</i> .  |
| Palatals.  | စ     | စလုံး <i>tsălōñ</i> , "round <i>tsă</i> ."                            | <i>ts</i> .  |
|            | ဆ     | ဆလိပ် <i>tshălien</i> , "twisted <i>tshă</i> ."                       | <i>tsh</i> . |
|            | ဇ     | ဇခွေ <i>dzăkhwey</i> , "broken <i>dză</i> ."                          | <i>dz</i> .  |
|            | ချ    | ချမျင်းခွေ <i>dzhămyěngdzwey</i> , "horse-bridle <i>dzhă</i> ."       | <i>dzh</i> . |
|            | ည     | ည <i>gnyă</i> , "gnyă."                                               | <i>gny</i> . |
| Linguals.  | တ     | တသံလျင်းချိတ် <i>tăthănyěngkhyiet</i> , "tă like an iron hook."       | <i>t</i> .   |
|            | ဌ     | ဌဝင်းဝဲ <i>htăwōñbey</i> , "duck <i>htă</i> ."                        | <i>ht</i> .  |
|            | ဒ     | ဒရင်ကောက် <i>dărěnggouk</i> , "dă with a convex breast."              | <i>d</i> .   |
|            | ဍ     | ဍရေမှုတ် <i>dhăréhmōōk</i> , "water-dipper <i>dhă</i> ."              | <i>dh</i> .  |
|            | ဏ     | ဏကြီး <i>năgyee</i> , "great <i>nă</i> ."                             | <i>n</i> .   |
| Dentals.   | တ     | တဝပ် <i>tăwōmbōō</i> , "pot-bellied <i>tă</i> ."                      | <i>t</i> .   |
|            | ထ     | ထဆင်ထူး <i>htătshěnghtōō</i> , "htă like an elephant's foot-shackle." | <i>ht</i> .  |
|            | ဒ     | ဒထွေး <i>dăhtwé</i> , "dă rolled up."                                 | <i>d</i> .   |
|            | ဓ     | ဓအောက်မြိုက် <i>dhăouk khyōik</i> , "dhă hollowed at the bottom."     | <i>dh</i> .  |
|            | န     | နငယ် <i>năgnay</i> , "little <i>nă</i> ."                             | <i>n</i> .   |



|          |    |                                                         |                 |
|----------|----|---------------------------------------------------------|-----------------|
| Labials. | ပ  | ပဝောက် <i>pătsouk</i> , “pă upside down.”               | <i>p.</i>       |
|          | ဖ  | ဖဦးထုပ် <i>hpă ôōshthōōk</i> , “hpă with a cap.”        | <i>hp.</i>      |
|          | ဗ  | ဗတတ်မြိုက် <i>bă tăt khyōik</i> , “bă scooped at top.”  | <i>b.</i>       |
|          | ဘ  | ဘကုန်း <i>bhă gōōn</i> , “hump-back bhă.”               | <i>bh.</i>      |
|          | မ  | မ <i>mă</i> , “mă.”                                     | <i>m.</i>       |
|          | ယ  | ယပတ်လတ် <i>yă pătłăt</i> , “yă lying on its back.”      | <i>y.</i>       |
|          | ရ  | ရကောက် <i>răgouk</i> , “crooked ră.”                    | <i>r.</i>       |
|          | လ  | လ <i>lă</i> , “lă.”                                     | <i>l.</i>       |
|          | ဝ  | ဝ <i>wă</i> , “wă.”                                     | <i>w.</i>       |
|          | ထ  | ထ <i>thă</i> , “thă.”                                   | <i>th.</i>      |
|          | ဟ  | ဟ <i>hă</i> , “hă.”                                     | <i>h.</i>       |
|          | ဣ  | ဣကြီး <i>llă gyee</i> , “great llă.”                    | <i>ll.</i>      |
|          | အ  | အ <i>ă</i> , “ă.”                                       | <i>mute.</i>    |
|          | အံ | အံးအံးတင် <i>thésthéstěng</i> , “a minute mark placed.” | <i>n final.</i> |

The letters င *gnă*, ည *gnyă*, ဏ *ṇă*, န *nă*, and မ *mă*, are styled နှလဒ်နိ *hnalădănie*, “nasal.”

#### ON THE MARK ်

The mark ် called ထတ် *thăt*, “to destroy,” when placed over a consonant, has the power of annihilating the sound of the အ *ă*, otherwise inherent in it, and thereby rendering it mute; as ကန့် would be pronounced *kănă*, but ကန့်် would be pronounced *kăn*.

Every consonant has a vowel အ *ă*, inherent in it; as က *kă* not *k*, unless it have the mark ် superadded, or be the first member of a double consonant; as လတ္တံန့်် *lăttătăn*, not *lătătăn*.



## PRONUNCIATION OF CONSONANTS.

The first consonant of each class is the simple unmodified articulation itself. The second consonant of each class is the aspirate of the first. The third consonant of each class is the first hard and rough. The fourth is the aspirate of the third. And the fifth is the corresponding nasal. The permutations that take place in the sound of consonants are treated of in detail under that head.

Burm. က.

Deva Nagri क.

Square Pali 𑀓𑀺.

က *kă*, has the power of “*k*” in “*king* ;” as ကာရ *kară*, “a letter.” It sometimes has a power intermediate between a “*k*,” and a “*g* ;” as ကဝး *gätsa*, “to play ;” ကုန်း *göön*, “round ;” က် *kă thăt-k* when final in a syllable, and immediately preceded by an inherent အ *ă*, has its power permuted to *t* ; as ရှက် *shiet*, not “*shiek*.”

Burm. ခ.

Deva Nagri ख.

Square Pali 𑀓𑀸.

ခ *khă*, has the power of an aspirated *k* ; as ခဝါသ်ဉ် *khăwathee*, “a washerman.” ခ is a variety.

Burm. ဂ.

Deva Nagri ग.

Square Pali 𑀓𑀻.

ဂ *gă*, has the power of “*g*” in “*go* ;” as ဂင်္ဂါ *gănga*, “the Ganges.”

Burm. ဃ.

Deva Nagri घ.

Square Pali 𑀓𑀼.

ဃ *ghă*, has the power of an aspirated “*g*,” is initial in words of Pali origin ; as ဃရံ *ghăr*, “a house.” When final after the triphthong, it is mute, or at most very slightly articulated ; မိုဃ် *mōgh*, “the sky.” ဃ is a variety.

Burm. င.

Deva Nagri ङ.

Square Pali 𑀓𑀽.

င *gnă*, when initial has the power of “*gn*,” in “*gnu* ;” as ငါ *gna*, “I.” When final it has the power of “*ng*,” in “*king* ;” as ထင် *thěng*, “thou.” Some-



times its sound is softer intervening between the preceding and the French final “*n* ;” as လင် *lăng*, “a husband.” င် *ngă thăt-ng*, when in the middle of a word is often moved out of its place in the line, and placed over the succeeding letter ; as သင်္ဘော for သင်္ဘော *thěngbhăũ*, “a ship,” generally abbreviated into န as သင်္ဘော. When combined with င the symbol of the letter ရ *ră* ; as ငြ, it is frequently interchangeably written with ဂ *gnyă*.

Burm. ဝ. Deva Nagri च. Square Pali 𑖦.

ဝ *tsă*, has the power of “*ts*,” in “*hats* ;” as ဝဏ္ဏံ *tsăgaṃ*, “a word.” င် *tsă thăt-ts*, when preceded by an inherent အ *ă*, has its power permuted to “*t* ;” as ဝဇ္ဇံ *tseet*, not *tseets*, “war.”

Burm. ဆ. Deva Nagri छ. Square Pali 𑖧.

ဆ *tshă*, is the preceding sound aspirated ; as ဆီ *tshee*, “oil, fat.” ဝ is a variety.

Burm. ဇ. Deva Nagri ज. Square Pali 𑖨.

ဇ *dză*, has the power of “*j*” in “*jar* ;” as ဇာတိ *dzat*, “race, kind.” ဇ is a variety.

Burm. ဈ. Deva Nagri झ. Square Pali 𑖩.

ဈ *dzhă*, is the preceding sound aspirated ; ဈေး *dzhé* “a Bazaar.” ဈ is a variety.

Burm. ည. Deva Nagri ञ. Square Pali 𑖪.

ည *gnyă*, has the power of “*gny*,” or the Italian “*gn*” in “*signora* ;” as ညမ *gnyămə*, “a younger sister :” ည် *gnyă thăt-gny* when preceded by an inherent အ *ă*, is quiescent ; as ညည် *gnyee*, “to sigh.” If the character ° be superadded it has the power of a final “*n* ;” as ညည် *gnyeen*, “night.” င်, ည်, are varieties.



Burm. န. Deva Nagri ढ. Square Pali ဣ.

န *tă*, the lingual “*t*,” pronounced by placing the point of the tongue far back against the palate: is initial only in words of Pali origin. ိ, ိ, are varieties.

Burm. ဣ. Deva Nagri ढ. Square Pali ဣ.

ဣ *htă*, the aspirate of the preceding, with which it may have the same remarks applied. ဣ a variety.

Burm. ဣ. Deva Nagri ढ. Square Pali ဣ.

ဣ *dă*, is the lingual “*d*,” pronounced by the tip of the tongue thrown back on the palate: initial only in Pali words. ဣ another form.

Burm. ဣ. Deva Nagri ढ. Square Pali ဣ.

ဣ *dhă*, is the aspirate of the preceding. ဣ, ဣ, other forms.

Burm. ဣ. Deva Nagri ढ. Square Pali ဣ.

ဣ *nă*, is the lingual “*n*,” pronounced with the tongue on the palate: initial only in Pali words. ဣ, ဣ, other forms.

Burm. ဣ. Deva Nagri ढ. Square Pali ဣ.

ဣ *tă*, the common dental “*t*,” in “*ten*,” as တမန် *tămăn*, “a messenger;” ဣ *tă thăt-t*, when preceded by the vowel ဣ *ôô*, or a consonant combined with its symbol, has its power permuted to ဣ; as ကုတ် *kôôt*, “a lever,” not *kôôt*: when preceded by the symbols of other vowels it is variously permuted, sometimes remaining unchanged; as in တဆိတ်ဝိခလေ *tă tshiet tsie khălé*, “a very little,” and sometimes under the same circumstances being changed to ဣ *k*; as ပိတ်ဆန်း *pietskhăn*, “fine cotton.”

Burm. ဣ. Deva Nagri ढ. Square Pali ဣ.

ဣ *htă*, is the aspirate of the preceding; as ဣဝှံ *htoung*, “a prison.”



Burm. ဒ. Deva Nagri द. Square Pali ဒ .

ဒ *dă*, is the common dental “*d*,” in “*den*,” as ဒူးဝဲဝဲ *dōōlē*, “a cross-bow.” ဥ another variety.

Burm. ဇ. Deva Nagri ध. Square Pali ဇ .

ဇ *dhă*, is the aspirate of the preceding ; as ဇာဝှံ *dhaṃpyā*, “a robber.” ဇ is the old form, whence its alphabetical name.

Burm. န. Deva Nagri न. Square Pali န .

န *nă*, the common dental “*n*,” in “*none*,” as နာမာ *namă*, “a name ;” န် *nă* *thăt-n*, when final in a syllable and preceded by the vowel အိ *ie*, or အူ *ōō*, or a consonant combined with their symbols, or when final in a word, has the power of the French “*n*,” in “*bon* ;” as ဝုန်ဂါန် *pōōngan*, “to rebel.” It is also often interchangeably written with the character ဝ်, that is, when its power is as above stated ; as ဝ်ဂါန် *pōōngan*.

Burm. ပ. Deva Nagri प. Square Pali ပ .

ပ *pă*, the common labial “*p*” in “*pan* ;” as ပညာရှိ *păgnyashie*, “a wise man ;” ပ် *pă* *that-p*, when preceded by an inherent အ *ă*, has its power permuted to “*t* ;” as အပ် *ăt*, not *ăp*, “to deliver ;” ဝပ် *tsăt*, not *tsăp*, “to join.” When preceded by any other vowel its power is permuted to “*k*.” Sometimes when initial its sound approaches to “*b* ;” as ဝှံ *byē*, “to run, flee.”

Burm. ဖ. Deva Nagri फ. Square Pali ဖ .

ဖ *hpă*, is the aspirate of the preceding, as the “*ph*” in “*uphanding* ;” ဖိုးကြီး *hpōgyee*, “an old man.”

Burm. ဗ. Deva Nagri ब. Square Pali ဗ .

ဗ *bă*, has the power of “*b*,” in “*band* ;” as ဗလ *bălă*, “strong.”



Burm. ဘ. Deva Nagri भ. Square Pali 𑖠𑖡.

ဘ *bhă*, is the aspirate of the preceding letter ; as ဘဝိယံ *bhayhma*, “where :” sometimes it has the sound of ဖ *bă*, or ဖ *hpă*, and is interchangeably written with them.

Burm. မ. Deva Nagri म. Square Pali 𑖢.

မ *mă*, has the power of “*m*,” in “*man* ;” as မင်းကြီး *měnggyee*, “a king :” မ *mă* *thăt-m*, when final in a syllable, and preceded by the vowels ခိ *ie*, or အို *ö*, or consonants combined with their symbols, has the power of a final “*ng* ;” as အိမ် *ieng*, “a house.” In the word မြန်မာ the initial မ has its power permuted to “*b*,” and is pronounced *byănma* : a similar permutation occurred in some of the dialects of Greece ; as  $\rho\omega\mu\sigma\rho$  for  $\rho\omega\beta\sigma\rho$ — $\beta\rho\rho\mu\alpha\zeta$  for  $\mu\rho\rho\mu\alpha\zeta$ . *Vide* Salmasius’ *Plin. Exercit.*

Burm. ယ. Deva Nagri य. Square Pali 𑖣.

ယ *yă*, has the power of “*y*,” in “*yonder* ;” as ယန် *yăn*, “gunpowder :” ယ *yă* *thăt-y*, when occurring after the triphthong is quiescent, but the vocal sound is somewhat prolonged ; as ကိုယ် *kōh*, “the body.”

Burm. ရ. Deva Nagri र. Square Pali 𑖤.

ရ *ră*, has the power of “*r*,” in “*run*.” The Burmese proper cannot pronounce an “*r*,” but as a “*y* ;” hence, ရ *ră* and ယ *yă*, are frequently interchangeably written. The Arracanese can pronounce the “*r* ;” thus ရယ် “to laugh,” would be pronounced “*ray*” by the Arracanese, and “*yay*” by the Burmese. ရ *ră*, when combined with , the symbol of the letter ဘ *hă*, is pronounced like the “*sh*,” in *ship* ;” as ရွှေ *shwé*, “gold.” ရ *ră* *thăt-r*, when final in a syllable and preceded by the triphthong, or its symbol, is always mute ; as မြင်းရိပ် *myěngmō*, “the sacred mount.” ဦ is another form.



Burm. လ. Deva Nagri ल. Square Pali 𑀇𑀭.

လ *lă*, has the sound of “*l*,” in “*land* ;” as လူ *lōō*, “*man*.” When combined with ၂, the symbols of the letters ဘ *hă*, and ယ *yă*, combined, it often has the sound of “*sh*,” in “*ship* ;” as ဘျာ *sha*, not *hlya*, “*the tongue*.” It sometimes has its power irregularly permuted when occurring in the middle of a word ; as မင်းလူလင် *měngdōōlēng*, or *měngthōōlēng*, “*a constable* ;” လူလူ *lōōngă*, or *lōōnnă*, not *lōōllă*, “*diligence*.”

Burm. ဝ. Deva Nagri व. Square Pali 𑀇𑀸.

ဝ *wă*, has the power of “*w*,” in “*war* ;” as ဝါး *waး*, “*a bamboo*.” Its symbol when combined with a consonant has a sound somewhat approaching to “*oo* ;” as ဣ *shooé*, or *shwé*, “*gold* ;” when combined with a consonant which has the inherent vowel အ *ă*, and immediately preceding a တ် *tăthăt-t*, it always has the power of ဝ် *ōō* ; as ဝဝဝ် “*a garment*,” pronounced *tăōōt*. ဝ် *wăthăt-w* is often placed expletively after the symbol of the triphthong အို at the end of a word ; as ဝိုဝ် *htō*, for ဝို ; ဝိုဝ် *thō*, for ဝို, no change is made in the sound.

Burm. သ. Deva Nagri श. Square Pali 𑀇𑀳.

သ *thă*, is the only sibilant in the Burmese language approaching to an “*s*,” combining the sound of a soft “*th*,” as in “*thin*,” with an “*s*,” as in “*sin* ;” as သူကြီး *thōōgyee*, or *sōōgyee*, “*a chief* ;” သတိ *thădie*, “*care, caution*.” When combined with ၂ the symbols of the consonants ဘ *hă*, and ယ *yă*, as သျ, it has the power of “*sh*” in “*ship* ;” as သျာ *sha*, “*the tongue*,” may be written either ရှာ, ယျာ, or သျာ. *Vide* ရ, and လ.

Burm. ဟ. Deva Nagri ह. Square Pali 𑀇𑀨.

ဟ *hă*, has the sound of “*h*,” in “*hand* ;” as ဟာ *ha*, “*a thing*.”



Burm. ဇ. Deva Nagri ज्ञ. Square Pali ञ.

ज्ञ *llă*, is considered a lingual, but nearly similar in sound to a common “*l*.” It is never initial in Burman words, but is found interchangeably written with ဇ *lă*, in the middle of words.

° *n*, final; this character called by the Burmese ဘေးဘေးတင် *thésthésthé*, (from ဘေးဘေး *thésthé*, “very small,” and တင် *těng*, “to place or put upon,”) or နိဂ္ဂဟိတ် *nieggăhiet*, has the power of a final French “*n*.” It is final of itself, that is, has not a vowel inherent in it; as နံ *pöön* not *pöönă*, “a pattern.” When placed over a consonant in which the vowel ခ *ă*, is inherent, should such consonant be the initial of a dissyllable, it is generally mute, and may be said to be always so in words beginning with a ဇ *tă*; as တင်ဂါး *tăngnă*, “a fisherman,” pronounced and often written တင်ဂါး *tăгна*. This character is often found interchangeably written with a final နံ *nă* *thăt*, and is used only in connection with the inherent vowel ခ *ă*, the vowel ခ *ö*, or consonants combined with their symbols.

ခ *ă*, this has been introduced here as a mute consonant: if a consonant cannot be pronounced without the assistance of a vowel, the converse is as truly the case; that a consonant is required on which to append a pure vocal sound, which by itself is nothing but air; this mute consonant is formed by the constriction of the throat deeply down, and is therefore styled a guttural; it is the character to which the Burmese attach the symbols of the other vowels to express them.\*

#### COMPOUND CONSONANTS.

Four consonants belonging to the miscellaneous or liquid class are,

\* It is this mute consonant that has been styled by a writer on a cognate language “a sort of pivot on which the vowel points are arranged!”



when used in combination with other consonants, represented by symbols ; these are ယ *yă*, ရ *ră*, ဝ *wă*, and ဟ *hă*.

| Consonant.    | Symbol | Name of Symbol.                                          | Comb. | Power.         |
|---------------|--------|----------------------------------------------------------|-------|----------------|
| ယ <i>yă</i> . | ၂      | ယပင် <i>yă pěng</i> , “ <i>yă</i> like a tree or plant.” | မျ    | <i>myă</i> .   |
| ရ <i>ră</i> . | ၆      | ရရပ် <i>ră reet</i> , “ <i>ră</i> embracing.”            | မြ    | <i>mră</i> .   |
| ဝ <i>wă</i> . | ၀      | ဝဆွဲ <i>wă tshwai</i> , “ <i>wă</i> suspended.”          | မွ    | <i>mwă</i> .   |
| ဟ <i>hă</i> . | ၂      | ဟထိုး <i>hă htō</i> , “ <i>hă</i> thrust out.”           | မှ    | <i>hmă</i> .   |
| ယ and ဝ       | ၂      | ယပင်ဝဆွဲ <i>yă pěng wă tshwai</i> , as above.            | မျ    | <i>mywă</i> .  |
| ယ and ဟ       | ၂      | ယပင်ဟထိုး <i>yă peng hă htō</i> , ditto.                 | မျ    | <i>hmyă</i> .  |
| ရ and ဝ       | ၆      | ရရပ်ဝဆွဲ <i>ră reet wă tshwai</i> , ditto.               | မြ    | <i>mrwă</i> .  |
| ရ and ဟ       | ၆      | ရရပ်ဟထိုး <i>ră reet hă htō</i> , ditto.                 | မြ    | <i>hmră</i> .  |
| ဝ and ဟ       | ၀      | ဝဆွဲဟထိုး <i>wă tshwai hă htō</i> , ditto.               | မွ    | <i>hmwă</i> .  |
| ဟ,ရ and ဝ     | ၆      | ဟထိုးရရပ်ဝဆွဲ <i>hă htō ră reet wă tshwai</i> , do.      | မြ    | <i>hmrwă</i> . |

The symbol of the consonant ဟ *hă*, is combined only with the nasals, and the letters ယ *lă*, ရ *ră*, ဘ *thă*, and ဝ *wă*.

#### DOUBLE CONSONANTS.

Consonants frequently occur double ; as ဣ a double ယ *kă*, or two different consonants ; as ထု *thmă*. It is to be borne in mind that the inherent vowel အ *ă*, never intervenes between the two consonants ; as ဣ is pronounced *kkă* not *kăkă*. When aspirated letters are thus doubled the first member is always commuted to its corresponding unaspirate ; as a double ခ *khă*, would not be written ခု, but ဣ *kkhă* ; in the same way ဃ *gghă* ; တ *tstshă* ; ဒ *dzdzhă* ; ဣ *httă* ; ဣ *đđhă* ; ဣ *httă* ; ဣ *phpă* ; ဣ *ddhă* ; ဣ *bbhă*.

With the exception of င *gnă-thăt-gn*, the nasals are never compounded but with letters of their own class ; as ဣ *gnytsă*, ဣ *ndă*, ဣ *ntă*, &c.



It has been observed that in double consonants the inherent vowel does not intervene, for this reason a double consonant when occurring in a word may be written by separating them and placing the mark ဘတ် *thāt*, over the first ; as *tsäkköö*, “paper,” may be written either ဝတ္တ or ဝတ်ကု.

*Permutations of the Powers of Consonants.*

The permutations of the powers of Consonants are of two kinds: 1st, when they occur in the middle of a word, and 2dly, when they are final.

Of the first kind :—In words of more than one syllable, should the first syllable begin with the first or second letter of any class, or in some cases with လ *lă*, or ဘ *thă* ; or with ဒ *ă*. And at the same time should any of the following syllables begin with the first or second letter of any class, the initial letter of such following syllable takes the sound of the third letter of its class ; as က *kă*, and ခ *khă*, take the sound of ဂ *gă* ; စ *tsă*, and ဆ *tshă*, of ထ *dză* ; န *ṭă*, and ဂ *htă*, that of ဝ *ḍă* ; တ *tă*, and ဝ *htă*, that of ဒ *dă* ; and ပ *pă*, and ဖ *hpă*, that of ဗ *bă* ; as in the following words :—

အဝိုင်း *ădōing*, “measure.”

ကကောက် *kăgouk*, “the hollow of the knee.”

ကင်းဝုန် *kěngbōōzwon*, “a scorpion.”

ခောင် *khădēng*, “a bed cot.”

ခေါင်းပေါင်း *khoungbounge*, “a turban.”

ချိန်ခွင်ပေါင် *khiengwōnboung*, “the beam of a balance.”

စကားပြန် *tsăga:byān*, “an interpreter.”

စက်ဆုတ် *tsětzōōk*, “disgusting.”

ထံစည် *tăzeen*, “a sickle.”

ထံပူ *tăbōō*, “a tooth-brush.”



တံတား *tāda*, “a bridge.”

တံဆာ *tāza*, “an ornament.”

တတိယ *tādīyā*, “third.”

ပန်းချီ *pāgyē*, “a painter.”

ပုကံပျား *pōgānbyā*, “a saucer.”

ဖန်ကတုန် *hpāgādōn*, “a glass tumbler.”

လိပ်စာ *liekza*, “the title of a book.”

The same permutation occurs in the case of affixes ; as လူတို့ *lōō dō*, “men ;” သွားပါ *thwa ba*, “go :” or in compound roots ; as ရွေးကောက် *rwé-gouk*, “to choose ;” သူကြီး *thōōgyee*, “a great man.”

*Of the second kind, viz. the Permutation of the Powers of Final Consonants  
and of inherent အ ။*

The permutation of the sounds of final consonants have been all remarked upon in their place under the head of pronunciation of consonants, and it will be necessary here to give tables of only the permutation of consonants when final in a word, and when preceded by the inherent vowel အ ။, which does itself in such situations generally have its own power permuted.

Permutation of the inherent vowel အ ။, with က် *kā thāt*, final into *ēt*.

|                                    |                     |                   |                   |                   |                   |
|------------------------------------|---------------------|-------------------|-------------------|-------------------|-------------------|
| ကက် <i>kēt</i> .                   | စက် <i>tsēt</i> .   | နက် <i>tēt</i> .  | တက် <i>tēt</i> .  | ပက် <i>pēt</i> .  | ယက် <i>yēt</i> .  |
| ခက် <i>khēt</i> .                  | ဆက် <i>tshēt</i> .  | ဌက် <i>htēt</i> . | ထက် <i>htēt</i> . | ဖက် <i>hpēt</i> . | ရက် <i>rēt</i> .  |
| ဂက် <i>gēt</i> .                   | ဇက် <i>dzēt</i> .   | ညက် <i>ḍēt</i> .  | ဒက် <i>dēt</i> .  | ဗက် <i>bēt</i> .  | လက် <i>lēt</i> .  |
| စက် <i>ghēt</i> .                  | ချက် <i>dzhēt</i> . | ဃက် <i>ḍhēt</i> . | ဝက် <i>dhēt</i> . | ဘက် <i>bhēt</i> . | ဝက် <i>wēt</i> .  |
| ငက် <i>gnēt</i> .                  | ညက် <i>gnyēt</i> .  | ဆက် <i>ṇēt</i> .  | နက် <i>nēt</i> .  | မက် <i>mēt</i> .  | သက် <i>thēt</i> . |
| ဟက် <i>hēt</i> . ဇက် <i>llēt</i> . |                     |                   |                   |                   |                   |



The final “*t*,” in all these is nearly quiescent ; as ဖတ် *hpět*, “aside,” is pronounced more like *hpă*, and လတ် *lět*, “the hand,” like *lă*.

With င် *gnă thăt*, final into *ěng*.

|                                         |                      |                    |                    |                    |                    |
|-----------------------------------------|----------------------|--------------------|--------------------|--------------------|--------------------|
| ကင် <i>kěng</i> .                       | စင် <i>tsěng</i> .   | ရှင် <i>těng</i> . | တင် <i>těng</i> .  | ပင် <i>pěng</i> .  | ယင် <i>yěng</i> .  |
| ခင် <i>khěng</i> .                      | ဆင် <i>tshěng</i> .  | ဌင် <i>htěng</i> . | ထင် <i>htěng</i> . | ဖင် <i>hpěng</i> . | ရင် <i>rěng</i> .  |
| ဂင် <i>gěng</i> .                       | ဇင် <i>dzěng</i> .   | ချင် <i>ḍěng</i> . | ဒင် <i>děng</i> .  | ဗင် <i>běng</i> .  | လင် <i>lěng</i> .  |
| စင် <i>ghěng</i> .                      | ချင် <i>dzhěng</i> . | စင် <i>ḍhěng</i> . | ဝင် <i>dhěng</i> . | ဘင် <i>bhěng</i> . | ဝင် <i>wěng</i> .  |
| ငင် <i>gněng</i> .                      | ညင် <i>gnyěng</i> .  | ဏင် <i>ṇěng</i> .  | နင် <i>něng</i> .  | မင် <i>měng</i> .  | သင် <i>thěng</i> . |
| ဟင် <i>hěng</i> .    ဣင် <i>llěng</i> . |                      |                    |                    |                    |                    |

The final “*g*,” in all these is quiescent, unless the heavy accent : ရှေးပေါက် *shépouk*, is affixed ; as နှင် “thou” is pronounced *něn* ; but မင်း “a governor,” is pronounced *měng*.

Permutation of the inherent အ *ă*, with ဝ် *tsă thăt*, final into *eet*.

|                                         |                      |                    |                    |                    |                    |
|-----------------------------------------|----------------------|--------------------|--------------------|--------------------|--------------------|
| ကဝ် <i>keet</i> .                       | စဝ် <i>tseet</i> .   | ရှဝ် <i>tēet</i> . | တဝ် <i>teet</i> .  | ပဝ် <i>peet</i> .  | ယဝ် <i>yeet</i> .  |
| ခဝ် <i>kheet</i> .                      | ဆဝ် <i>tsheet</i> .  | ဌဝ် <i>htēet</i> . | ထဝ် <i>htēet</i> . | ဖဝ် <i>hpeet</i> . | ရဝ် <i>reet</i> .  |
| ဂဝ် <i>geet</i> .                       | ဇဝ် <i>dzeet</i> .   | ချဝ် <i>ḍeet</i> . | ဒဝ် <i>deet</i> .  | ဗဝ် <i>beet</i> .  | လဝ် <i>leet</i> .  |
| စဝ် <i>gheet</i> .                      | ချဝ် <i>dzheet</i> . | စဝ် <i>ḍheet</i> . | ဝဝ် <i>dheet</i> . | ဘဝ် <i>bheet</i> . | ဝဝ် <i>weet</i> .  |
| ငဝ် <i>gneet</i> .                      | ညဝ် <i>gnyeeet</i> . | ဏဝ် <i>ṇeet</i> .  | နဝ် <i>neet</i> .  | မဝ် <i>meet</i> .  | သဝ် <i>theet</i> . |
| ဟဝ် <i>heet</i> .    ဣဝ် <i>lleet</i> . |                      |                    |                    |                    |                    |

Permutation of inherent အ *ă*, with ည် *gnyă thăt*, final into *ee*, or *een*.

|                                      |                     |                   |                   |                   |                   |
|--------------------------------------|---------------------|-------------------|-------------------|-------------------|-------------------|
| ကည် <i>kee</i> .                     | စည် <i>tsee</i> .   | ရှည် <i>tēe</i> . | တည် <i>tee</i> .  | ပည် <i>pee</i> .  | ယည် <i>yee</i> .  |
| ခည် <i>khee</i> .                    | ဆည် <i>tshee</i> .  | ဌည် <i>htēe</i> . | ထည် <i>htēe</i> . | ဖည် <i>hpee</i> . | ရည် <i>ree</i> .  |
| ဂည် <i>gee</i> .                     | ဇည် <i>dzee</i> .   | ချည် <i>ḍee</i> . | ဒည် <i>dee</i> .  | ဗည် <i>bee</i> .  | လည် <i>lee</i> .  |
| စည် <i>ghee</i> .                    | ချည် <i>dzhee</i> . | စည် <i>ḍhee</i> . | ဝည် <i>dhee</i> . | ဘည် <i>bhee</i> . | ဝည် <i>wee</i> .  |
| ငည် <i>gneee</i> .                   | ညည် <i>gnyee</i> .  | ဏည် <i>ṇee</i> .  | နည် <i>nee</i> .  | မည် <i>mee</i> .  | သည် <i>thee</i> . |
| ဟည် <i>hee</i> .    ဣည် <i>lee</i> . |                     |                   |                   |                   |                   |



In all these, ညံ့ is quiescent unless the character \* ထေးထေးတင် *thésthé-těng*, be superadded, as ညံ့ when it has the power of a nasal *n*.

Permutation of the inherent အ *ă*, with ဝံ ပံ *pă thăt*, final into *ăt*.

|                                   |                    |                  |                  |                  |                  |
|-----------------------------------|--------------------|------------------|------------------|------------------|------------------|
| ကဝံ <i>kăt.</i>                   | စဝံ <i>tsăt.</i>   | ခုဝံ <i>tăt.</i> | တဝံ <i>tăt.</i>  | ပဝံ <i>păt.</i>  | ယဝံ <i>yăt.</i>  |
| ခဝံ <i>khăt.</i>                  | ဆဝံ <i>tshăt.</i>  | ဌဝံ <i>htăt.</i> | ထဝံ <i>htăt.</i> | ဗဝံ <i>hpăt.</i> | ရဝံ <i>răt.</i>  |
| ဂဝံ <i>găt.</i>                   | ဇဝံ <i>dzăt.</i>   | ညဝံ <i>ḍăt.</i>  | ဒဝံ <i>dăt.</i>  | ဗဝံ <i>băt.</i>  | လဝံ <i>lăt.</i>  |
| စဝံ <i>ghăt.</i>                  | ချဝံ <i>dzhăt.</i> | ဃဝံ <i>ḍhăt.</i> | မဝံ <i>dhăt.</i> | ဘဝံ <i>bhăt.</i> | ဝဝံ <i>wăt.</i>  |
| ငဝံ <i>ngăt.</i>                  | ညှဝံ <i>gnyăt.</i> | ဏဝံ <i>ṇăt.</i>  | နဝံ <i>năt.</i>  | မဝံ <i>măt.</i>  | သဝံ <i>thăt.</i> |
| ဟဝံ <i>hăt.</i> ဇွဝံ <i>llăt.</i> |                    |                  |                  |                  |                  |

In all these the final “*t*,” is short.

Permutations of ဝံ ပံ *pă thăt*, final with all other vowels into ကံ *k*.

အာဝံ *āk*, အိဝံ *iek*, အီဝံ *eek*, အုဝံ *ōōk* အူဝံ *ōōk*, အေဝံ *ék*, အဲဝံ *eyk*, အောဝံ *ăūk*, အော်ဝံ *āūk*, အိုဝံ *ōik*, and so on, if the vowels be combined with consonants simple or compound.

Permutation of ဝံ မံ *mă thăt*, final with inherent အ *ă*, into *ăn*.

|                                   |                    |                  |                  |                  |                  |
|-----------------------------------|--------------------|------------------|------------------|------------------|------------------|
| ကဝံ <i>kăn.</i>                   | စဝံ <i>tsăn.</i>   | ခုဝံ <i>tăn.</i> | တဝံ <i>tăn.</i>  | ပဝံ <i>păn.</i>  | ယဝံ <i>yăn.</i>  |
| ခဝံ <i>khăn.</i>                  | ဆဝံ <i>tshăn.</i>  | ဌဝံ <i>htăn.</i> | ထဝံ <i>htăn.</i> | ဗဝံ <i>hpăn.</i> | ရဝံ <i>răn.</i>  |
| ဂဝံ <i>găn.</i>                   | ဇဝံ <i>dzăn.</i>   | ညဝံ <i>ḍăn.</i>  | ဒဝံ <i>dăn.</i>  | ဗဝံ <i>băn.</i>  | လဝံ <i>lăn.</i>  |
| စဝံ <i>ghăn.</i>                  | ချဝံ <i>dzhăn.</i> | ဃဝံ <i>ḍhăn.</i> | မဝံ <i>dhăn.</i> | ဘဝံ <i>bhăn.</i> | ဝဝံ <i>wăn.</i>  |
| ငဝံ <i>gnăn.</i>                  | ညှဝံ <i>gnyăn.</i> | ဏဝံ <i>ṇăn.</i>  | နဝံ <i>năn.</i>  | မဝံ <i>măn.</i>  | သဝံ <i>thăn.</i> |
| ဟဝံ <i>hăn.</i> ဇွဝံ <i>llăn.</i> |                    |                  |                  |                  |                  |

In all these the final “*n*,” is nasal.

Permutations of ဝံ မံ *mă thăt*, final, with the vowels အိ *ie*, or အု *ōō*, or their symbols into *ng*; as အိဝံ *ieng*, အုဝံ *ōōng*, ချိဝံ *khieng*, “thunder.”

Permutations of နံ *nă thăt*, final with the vowels အိ *ie*, and အု *ōō*, or their



symbols into *ng* ; as အိန် *ieng*, အုန် *öng*, ချိန် *khyieng*, “to weigh ;” in all these cases the final *g*, is pronounced soft.

With reference to other final consonants, with the exception of the nasals, they undergo a similar permutation that the first letter of their class would under similar circumstances ; as န် *khă thăt*, ဂ် *gă thăt*, ဃ် *ghă thăt*, undergo the same permutations that င် *kă thăt*, would ; as မ် is pronounced *mět*, not *měg*. All in the ဝ် *tsă*, class are permuted the same as ဝ် *tsă thăt*, final. All in the ဝ် *tă*, class as ဝ် *tă thăt*, final, and all in the ဝ် *pă*, class as ဝ် *pă thăt*, final. This rule holds good with other vowels besides the inherent အ *ă*.

#### ACCENTS.

In the Burman language there are only two accents, the short or acute, and the heavy, or grave.

The short or acute accent ° (called originally အုံမြစ် *ăn myeet*, or the “*ăn* stop,” being formerly a little အုံ placed below a letter), but at present styled အောက်မြစ် *oukmyeet*, or “the stop below,” is placed below a letter ; thus ညှိ, and is only used with the vowels ဇ *é*, အဲ *ey*, အော *ăũ*, the triphthong အို *öi* ; as also with the inherent vowel အ *ă*, or the vowel အိ *ie*, when they precede the character ° *n*, final, or a nasal consonant ;\* as နှင့် *hněng*, “with.”

The grave accent : called ရှေ့ပေါက် *shé pouk*, “dot or stop in front,” is placed after the letter ; as ရှေး *shéz*, “before ;” and only used with the vowels အာ *a*, ဤ *ee*, ဦ *ōō*, ဇ *é*, with the triphthong အို *öi*, as also the inherent vowel အ *ă*, or the vowel အိ *ie*, when they precede the nasal consonants ; and is considered inherent in the vowel အဲ *ey*, unless superceded by the light accent.

\* It is most unphilosophical to say, that this accent is used with the nasal consonants, a consonant can no more be accentuated, than a vowel can be mute.



The remaining vowels never admit of an accent.

By the use of these accents, three distinct words may be formed out of the same combination of letters ; as သို့ *tshō*, “to speak,” သို့း *tshōꞌ*, “to be vile, wicked,” and သို့ံ *tshō̃*, “to stop up, obstruct.”

PUNCTUATION.

The Burmese have only one stop in the way of punctuation, viz., ။, which is used either as a full stop at the end of a sentence ; or as a colon, or semicolon, to part off the different clauses, or subdivisions of clauses, if in any way independent ; and lastly it occurs as a comma, separating the various clauses, or substantives falling under the same government, as ရွှေ။ငွေ။ကြေး။ငါအားမရှိဘူ *shwé ။ gmvé ။ kyé ။ gna aaꞌ mǎ shie bōō*, “gold, silver, copper, I have not.” A peculiar use of this stop is, that it is sometimes used in the place of the connective or relative particle ထေ့ *thăũ*, that is dividing off the word or words qualifying the rest of the sentence, or on which the sentence turns : as ကောင်းမြတ်။လူတယောက်မျှမရှိပါ *koungꞌmyāt ။ lōō tǎ youk hmyǎ mǎ shie ba*, “good, excellent ; there is not so much as one man,” for ကောင်းမြတ်သောလူ, &c.

FINAL REMARKS ON THE ALPHABET.

It may be necessary to remark that the vocal sound implied by “the inherent *ǎ* ;” is the simplest sound that can be formed, as for instance : No consonant can be pronounced unless a vowel follow ; this sound varies in the English alphabet ; in the letter “p” it is an “e” as “pe ;” but if an attempt were made to pronounce the “p” without the succeeding “e,” the nearest approximation to it would be something like the first “pa” in “papa ;” this is exactly the sound considered by the Burmese to be natu-



rally inherent in every consonant. The mark ၵ *thăt*, as has been already stated, annihilates the inherent *ă*, and thereby necessarily causes the consonant to be mute ; as ၵ would be "*kă*," but ၵ would be "*k*," remaining in the throat, and requiring the after breath of the "*ă*," to bring it out, and therefore becoming mute. It will then be enquired why the ၵ *kă thăt*, or mute, is said to be permuted into a "*t*." Although the letter "*k*," is not to be pronounced, it is to be *formed* in the mouth, and by trying any English word it will soon be perceived how the same vowel differs in sound by having a final consonant of two different classes immediately following it ; this is caused by the closing sound of the vowel being affected by the different positions in which the organs of speech are placed in the formation of different letters. The learner must be careful to *form* these mute letters, but to stop the sound suddenly ; therefore, when a mute "*k*" is said to be permuted into a mute "*t*," the latter letter must be formed.

The aspirate "*h*," being a guttural, has the quality when properly attached, of hardening the sound of a letter ; as the "*t*," in the word "*often*," even if pronounced distinctly, would be soft in comparison to what it would be in such a word as "*ofthen*" if care be taken to pronounce the "*h*," the "*th*," must not be pronounced ; as the "*th*," in "*then*" or "*thin*," which is in reality a modification of an "*s*." Indeed the sibilants form a class of sounds in the same way as the nasals.



## ABBREVIATIONS.

In writing the undermentioned abbreviations are frequently used.

|                               |     |                                                                                                  |
|-------------------------------|-----|--------------------------------------------------------------------------------------------------|
| မ                             | for | မည် <i>mee</i> .                                                                                 |
| လ်                            | for | လည် <i>lee</i> .                                                                                 |
| တ်                            | for | တည် <i>tē</i> .                                                                                  |
| စ်                            | for | စည် <i>tsee</i> .                                                                                |
| သ်, or သျ်                    | for | သည် <i>thee</i> .                                                                                |
| ည်                            | for | ည် as in မည် for မည်, &c.                                                                        |
| ရှ် or ရှိ သ် ဘ် ဘျ်          | for | ရှေ့ <i>ywé</i> .                                                                                |
| ၏                             | for | ဧည့် <i>éee</i> , or <i>ee</i> .                                                                 |
| နှ်                           | for | နှိုက် <i>hnöit</i> .                                                                            |
| င်း                           | for | ကောင်း <i>koung</i> .                                                                            |
| င့်                           | for | ကြောင့် <i>gyoung</i> .                                                                          |
| င် or င် or င်                | for | လည်းကောင်း <i>leeꣳgoung</i> ,<br>when connective.                                                |
| သ                             | for | သော <i>thäü</i> , or သည် <i>thee</i> .                                                           |
| ေ or ေ                        | for | သော <i>thäü</i> .                                                                                |
| ° superadded                  | for | က် final, as ကောံ for ကောက် <i>kouk</i> .                                                        |
| း or ဃ                        | for | မ inferior, as သြး or ညြး for သွီး.                                                              |
| လင်                           | for | လုလင် <i>löölēng</i> , "a constable."                                                            |
| ၍ interchangeably written for | လ   | especially after က် as လက်၍ for<br>လက်လာ <i>lětya</i> , "the right hand."                        |
| ်                             | for | င် superior especially when a gut-<br>tural follows; as မင်္ဂလာ for မင်္ဂလာ<br><i>měnggāla</i> . |



|                                                                  |     |                                                                |
|------------------------------------------------------------------|-----|----------------------------------------------------------------|
| င                                                                | for | ခု <i>tǎ</i> , with င <i>htǎ</i> , under it.                   |
| ခ                                                                | for | ခု <i>dǎ</i> , inferior; as ဘဏ္ဍာ for ဘဏ္ဍာ<br><i>bhāṇḍa</i> . |
| ည or သ                                                           | for | a double သ <i>thǎ</i> .                                        |
| ထွေ                                                              | for | ထွေသောက် <i>thwéthouk</i> .                                    |
| ထွေ                                                              | for | သေသည် <i>théthee</i> .                                         |
| ညှိ                                                              | for | သရွှေ <i>thǎrwé</i> .                                          |
| သ်                                                               | for | သော် <i>thǎũ</i> .                                             |
| ခု <i>dǎ</i> , with ဗ <i>dhǎ</i> , under it is found written ဗြ. |     |                                                                |

It may be here the proper place to remark, that the letters of the alphabet are sometimes found supplied by the use of numerals, either entirely or in part. In the one instance the symbols only of the vowels, and of the letters ဝ *hǎ*, ရ *rǎ*, ဝ *yǎ*, and ဝ *wǎ*, are thus represented. All the consonants are divided into seven classes, corresponding to the seven days of the week, and presided over by what the Burmese consider the seven planets; thus က *kǎ*, ခ *khǎ*, ဂ *gǎ*, ဗ *ghǎ*, င *gnǎ*, are considered as belonging to the second day of the week တနင်္လာ *tānengla*, Monday, and are presided over by the Moon: စ *tsǎ*, ဆ *tshǎ*, ဇ *dzǎ*, ဈ *dzhǎ*, ည *gnyǎ*, belong to the third day of the week အင်္ဂါ *āṅga*, Tuesday, and are presided over by Mars: န *tǎ*, င *htǎ*, ခ *dǎ*, ဗ *dhǎ*, က *ṇǎ*, တ *tǎ*, ဝ *htǎ*, ဓ *dǎ*, ဇ *dhǎ*, န *nǎ*, belong to the seventh day of the week စနေ *tsǎné*, or Saturday, and are presided over by Saturn: ပ *pǎ*, ဖ *hpǎ*, ဗ *bǎ*, ဝ *bhǎ*, and မ *mǎ*, belong to the fifth day of the week ကြာသပတေး *kyathābādé*, or



Thursday, and are presided over by Jupiter : ယ *yă*, ရ *ră*, ဝ *wă*, လ *lă*, and ဇ *llă*, belong to the fourth day of the week ဗုဒ္ဓဟူ *bōōddhăhōō*, Wednesday, and are presided over by Mercury : သ *thă*, and ဖ *hă*, belong to the sixth day of the week သောကြာ *thoukkra*, Friday, and are presided over by Venus : And finally the mute consonant အ *ă*, which belongs to the first day of the week တနင်္ဂနွေ *tănĕngănwé*, Sunday, and is presided over by the Sun.

The two most common numerical modes of expressing the letters of the Alphabet (ဂဏန်း *găṇăṇs*;) are first the ကျောက်စာဂဏန်း *kyouktsa găṇăṇ*, so styled, from being much used in inscriptions on stone (ကျောက် *kyouk*) ; and secondly the နှစ်ဂဏန်း *dōōs găṇăṇs*, perhaps a corruption of ထူး *htōōs*, “various, differing.”

The ကျောက်စာဂဏန်း *kyouktsa găṇăṇs*,

Is merely a numerical representation of the symbols of the eight vowels belonging to the Pali system, of the mark ဘတ် *thăt*, and of the symbols of the consonants ယ *yă*, ရ *ră*, and ဝ *wă*, of which the latter letter is represented by its corresponding mark in the နှစ်ဂဏန်း *dōōs găṇăṇs*, system : the consonants suffer no alteration.

○ the symbol of the vowel အ *a*, is represented by the numeral ၁ placed above ; ၁ ၁ ကိ for ကာ *ka*.

○ the symbol of the vowel ဣ *ie*, is represented by the numeral ၂ ၂ placed above ; ..... ၂ ၂ ကိ for ကိ *kie*.

○ the symbol of the vowel ဤ *ee*, is represented by the numeral ၃ ၃ placed above ; ..... ၃ ၃ ကိ for ကိ *kee*.



- [ the symbol of the vowel ဥ ၵ, is represented by the numeral ၄ 4 placed below ; ၄ 4 ကွ for ကု kṵ.
- || the symbol of the vowel ဋ ၵ, is represented by the numeral ၅ 5 placed below ; ..... ၅ 5 ကွ for ကု kṵ.
- ၆ the symbol of the vowel ဧ é, is represented by the numeral ၆ 6 placed before ; ..... ၆ 6 ကေ for ကေ ké.
- ၆-၁ the symbol of the vowel ဩ ၵ, is represented by the corresponding numerals ၆ 6 and ၁ 1 placed in their relative positions ; ..... ၆-၁ 6-1 ကေ for ကေ kṵ.
- ၇ the mark for ထံ thāt, is represented by the numeral ၇ 7 placed below ; .... ၇ 7 က for က k.
- ၉ the symbol of the triphthong အို ၵ, is represented by the corresponding numerals ၂ 2, and ၄ 4 placed in their relative positions ; ..... ၂ ၄ က for ကို kṵ.
- ၂ the symbol of the letter ယ yā, is represented by the mark ၂ placed after ; .... ကိ for ကျ kyā.
- ၆ the symbol of the letter ရ rā, is represented by the vowel ဧ é, placed below the letter ; ..... ကွ for ကြ krā.
- ၁ the symbol of the letter ဝ wā, is represented by its corresponding mark in the



ဒူးဝဏ်း *dōōgāññ*, system by two ၇ or

sevens ;..... ၇ for ၇ *kwă*.

It is common to find the above method of writing on the titles of Books, Inscriptions, &c. ;

သုဓမ္မဝိရမင်းသွေးဗွေတထွေသတုရခွင်လေးမ္မိမိဒ်န မင်းမိမိ

*Thōōdhāmmā tsarie mēng thāmee hpyāt htōōn dhāmmā thāt Rākhoing lémyō māha dan mēng nam tsa.*

“The legal decisions of the Princess *Thōōdhāmmā Tsarie*, being the Book of Mengnam, the Mahadan of the four Provinces of Rākhoing.”

The ဒူးဝဏ်း *dōōgāññ*.

This is an occult mode of writing, which can be varied according to the pleasure of the writer, and can only be read when possessed of the key. One of the more common modes is where the consonants, with the exception of the third and fourth of each class, are represented by the first 9 numerals (“nine” being considered a mystical and holy number, whence its name ကိုး *kō*, “to reverence,”) either singly or repeated. In this system the vowels are sometimes represented by their usual symbols, or by the numerals given to them in the ကျောက်စာဝဏ်း *kyouktsa gāññ*, system, with the exception of ဧ-သဝေဝို *thāwéhtō*, the symbol of the vowel ဧ *é*, which is generally represented by four round dots, ဃ ဃ.

|   |               |                                     |   |   |   |   |
|---|---------------|-------------------------------------|---|---|---|---|
| က | <i>kă</i> ,   | is represented by the numeral ..... | ၁ | 1 | က | ၁ |
| ခ | <i>khă</i> ,  | .....                               | ၂ | 2 | ခ | ၂ |
| င | <i>gnă</i> ,  | .....                               | ၃ | 3 | င | ၃ |
| စ | <i>tsă</i> ,  | .....                               | ၄ | 4 | စ | ၄ |
| ဆ | <i>tshă</i> , | .....                               | ၅ | 5 | ဆ | ၅ |



|   |                                   |    |               |    |   |
|---|-----------------------------------|----|---------------|----|---|
| ည | <i>gnyă</i> , .....               | ၆  | 6             | ည  | ၆ |
| တ | <i>tă</i> , .....                 | ၇  | 7             | တ  | ၇ |
| ထ | <i>htă</i> , .....                | ၈  | 8             | ထ  | ၈ |
| န | <i>nă</i> , .....                 | ၉  | 9             | န  | ၉ |
| ၀ | <i>pă</i> , by two numerals,..... | {၁ | $\frac{1}{1}$ | }၀ | ၁ |
| ၁ | <i>hpă</i> , ditto .....          | {၂ | $\frac{2}{2}$ | }၁ | ၂ |
| ၂ | <i>mă</i> , ditto .....           | {၃ | $\frac{3}{3}$ | }၂ | ၃ |
| ၃ | <i>yă</i> , ditto .....           | {၄ | $\frac{4}{4}$ | }၃ | ၄ |
| ၄ | <i>ră</i> , ditto .....           | {၅ | $\frac{5}{5}$ | }၄ | ၅ |
| ၅ | <i>lă</i> , ditto .....           | {၆ | $\frac{6}{6}$ | }၅ | ၆ |
| ၆ | <i>wă</i> , ditto .....           | {၇ | $\frac{7}{7}$ | }၆ | ၇ |
| ၇ | <i>thă</i> , ditto .....          | {၈ | $\frac{8}{8}$ | }၇ | ၈ |
| ၈ | <i>hă</i> , ditto .....           | {၉ | $\frac{9}{9}$ | }၈ | ၉ |

အ *ă*, by the mark called ကြက်ခြံ *krět khyé*, “fowl’s foot,” အ +

၆ သဝေထိုး *thă wé htō*, by ..... :: ၆ ::

ကောင်း *koung*, “good,” written thus, would be ကိုငိုး in the *kyouk tsă gă-năn*, system; and :: ဘိန်း in the *dōō gă năn*, system;—in this latter the second symbol of the vowel အ *ă* is used with the numeral ၀ 1, to avoid confounding it with the letter ထ *hă*; and the final င် *ng* is represented by the numeral ၃ 3, with the mark *thăt*, over it. Or it might be ကိုငိုး being a combination of the two systems.



## PART II.

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It may be here repeated, that in the Burmese language almost all words are derived from original roots, which by being used with affixes or prefixes, of which last there are only two, are converted into the different parts of speech; as ကောင်း *koung*, “good;” အကောင်း *ākoung*, “goodness;” ကောင်းစွာ *koungtswa*, “goodlily;” and so on. These roots are monosyllabic, consisting of one or more letters, but the final letter is always a simple one, and mute. It must be borne in mind, that these roots, in their original form, are not to be considered as conveying any idea but that of an abstract principle or property, as for instance, ကောင်း *koung* does not convey the idea of any thing or person that is good, or any relative idea of goodness, but goodness considered as an abstract mental quality, then by the use of prefixes or affixes, we can resolve this abstract quality into its various relations, as “goodness,” *goodly*, *goodlily*, *goodish*, &c. &c.

As the whole genius of the language, therefore, depends upon the use of these affixes, it will be proper to give a clear and succinct definition of the different classes of affixes, and an explanation of the terms by which they are expressed.

1. A *causal* affix is so styled because when affixed to a noun it expresses those of its relations, which are generally styled its cases; as လူ *lōō*, “man,” လူအား *lōō aa*, “to man.”



2. A *modal* affix is affixed to a verbal root to express the *mode*, or *manner* in which the action, or state expressed by the verb exists, and expresses those of its relations which are commonly called its *moods*; as သွား *thwa:*, "to go," သွားနိုင် *thwa:hnoing*, "can go."

3. A *temporal* affix is a word affixed to a verbal root to express the *time* in which the action, or state of the verb exists; they express those of its relations commonly styled its *tenses*. It is thus evident that they must come after the *Modal* affixes; for the state or action of the verb must be first given, whether modified or not, and then its time, hence it is an invariable rule, that *temporal* affixes never intervene between a *modal* affix and its root; thus သွားနိုင် *thwa:hnoing*, "can go" သွားနိုင်ပြီး *thwa:hnoing byee:*, "can have gone."

4. A *numeral* affix is one that expresses the *plural number* of the word to which it is attached, (there is no affix of the singular number) thus, လူ *lōō*, "man," လူတို့ *lōō dō*, "men," သွား *thwa:*, "go," (singular,) သွားကြ *thwa:kyā*, "go," (plural)—hence it is always attached to the root itself, and invariably precedes all other affixes. We have thus an easy mode of determining whether, when two roots are together, they form a compound verb, or whether the latter member expresses some modal or other relation of the verb; thus in the clause သွားနိုင်သည် *thwa:hnoing thee*, we are unable (except by the context) to determine, whether it implies, "(he) is able to go," or the potential mood "(he) can go;" but the plural number သွားကြ *thwa:kyā hncing thee*, at once conveys the idea of the potential mood, "(they) can go;" here နိုင် *hnoing* expresses a modal relation "can" of သွားကြ *thwa:kyā*, "a plural state of going;" but သွားနိုင်ကြ



သည် *thwaꣳ hnoing kyá thee*, conveys the idea at once of “a plural state of ability to go;” နှိုင်း *hnoing*, expressing in this instance, not a *modal* relation of the verb သွား *thwaꣳ*, “to go,” but forming with it a *compound verbal root*.

5. A *generic* affix is one that expresses the *genus*, *class*, or *kind* of the noun in connection with which it is used; as they are generally attached to the cardinal or ordinal numbers, they are sometimes styled *Numeral Generic Affixes*; as လူ *lōō*, “man;” လူတယောက် *lōō tá youk*, “one man,” ယောက် *youk*, being the generic affix for human beings.

6. A *connective* affix is, as its terms expresses, an affix that *connects* two words; as they generally join a verbal qualifying root, with the noun qualified, they perform the functions of relative pronouns in other languages, and have therefore been sometimes styled *Relative Increments*; as ကောင်း *kōungꣳ*, “good,” and လူ *lōō*, “man;” ကောင်းသောလူ *kōungꣳthāñlōō*, “a good man;” for a further analysis of the nature of this class of affixes. *Vide Introduction*.

## OF THE NOUN နာမ် *NAM*.

The substantive is the only real Noun.

### NOUN SUBSTANTIVES

May be divided into two classes, Original Nouns, and Derivative Nouns.

### OF ORIGINAL NOUNS.

The subdivisions may be two, 1st. Nouns Proper, or proper names of individuals, whether of men, or other objects; as မောင်လောက် *Mōung-louk*, “the name of a man,” and ရခိုင် *Rākhoing*, “Arracan.” 2ndly.



Common Nouns, or terms implying things, species, or objects of sense ; as မြင်း *myeng*, “a horse ;” တောင် *toung*, “a hill ;” အိမ် *ieng*, “a house,” &c.

Sometimes with reference to common nouns, when the name of any animal or thing is expressed, the term implying its species is frequently superadded, as ငှက် *gnhet*, “a bird,” to the names of birds ; ကောင် *goung*, “a brute beast,” to the names of beasts ; ပင် *peng*, “a plant,” to the names of objects that grow from roots ; and sometimes ပိ *pō*, “an insect,” to the names of insects : as စာငှက် *tsagnhet*, “a sparrow ;” နွား *nwa* ; ကောင် *nwa:goung*, “an ox ;” မျက်ပင် *myetpeng*, “grass ;” ဆံပင် *tshān peng*, “hair.”

#### DERIVATIVE NOUNS

Are those formed from verbal roots *by prefixing*, အ *ă*, as စား *tsă*, “to eat,” အစာ *ătsa*, “food ;” ( in this instance the accent is dropped in the latter compound ) ; ကျောင်း *kyoung*, “to take care of, to herd as cattle,” အကျောင်း *ăgyoung*, “a herdsman ;” ကျန် *kyān*, “to remain, be left behind,” အကျန် *ăgyān*, “a residue,” &c ; ဝတ် *ōt*, “to wear,” (as clothes), &c. အဝတ် *ăōt*, “a garment.” This class of substantives, when derivatives of a root implying any quality, have sometimes an affix of gender attached, and then convey the idea of a person of that gender, either as the agent, or subject of the quality implied in the root ; as အရမ္မ *ărōmă*, “a mad woman ;” from ရ *rō*, “mad.” အကြီးမိတ် *ăgyeebō*, “a great male animal ;” from ကြီး *gyee*, “great,” and မိတ် *hpō*, “the masculine affix for animals.”



In compounds consisting of simple derivative nouns, the initial အ *ă*, is frequently omitted; as ညစာ *gnyătsa*, “supper,” from အည *ăgnyă*, “evening,” and အစာ *ătsa*, “food.”

This formative prefix အ *ă*, must not be confounded with the အ *ă*, “the—a privative” of the Pali language; which is often found in use in the Burmese language with words of Pali origin; as မင်္ဂလာ *mengăla*, “blessed,” အမင်္ဂလာ *ămengăla*, “unblessed” or “accursed.”

Or by affixing, 1st: ခြင်း *khreng*%, or ချင်း *khyeng*%, the compounds so formed conveying the idea of the abstract property, principle or action implied in the root; as စားခြင်း *tsa:khyeng*%, “the act, fact, property or principle of eating;” ကျန်ခြင်း *kyănkhyeng*%, “the act, fact, principle or property of remaining or being left behind.” This is the affix most commonly used for forming substantives from verbal roots; it may be applied to any root whether simple, or compound, and the compounds so formed may have affixes attached to them like any other substantives; as ကယ် *kay*, “to save,” ကယ်ခြင်း *kaykhyeng*%, “salvation;” မုန်းထား *möönsh̄ta*%, “to hate,” မုန်းထားခြင်း *möönsh̄ta:khyeng*%, “hatred.” Thus the meaning may be made to vary, as the termination is attached to an active, or neuter root; as ကြောက် *krouk*, “to be afraid,” ကြောက်ခြင်း *kroukkhyeng*%, “fear,” i. e. “neuter fear;” ခြောက် *khrouk*, “to frighten,” ခြောက်ခြင်း *khroukkhyeng*%, “fright,” i. e. “active fear;” ပွင့် *pweng*, “to open,” neuter, ပွင့်ခြင်း *pwengkhyeng*%, “an opening,” neuter, as “a door when opened;” ဖွင့် *hpweng*,



“to open,” active, ဖွင့်ခြင်း *hpwəng khyeng*, “an opening,” active, as “a door in the act of opening.”

These compounds admit of two plural numbers, according as the termination ခြင်း *khyeng*, is attached to a verbal root in the singular, or plural number; as သွားခြင်း *thwa:khyeng*, expresses “the *singular* going of a *singular* person,” သွားခြင်းတို့ *thwa:khyeng:dō*, “the *plural* goings of a *singular* person;” the root သွား *thwa*, “to go,” being in the singular number in both instances, but the compound as a *substantive* being placed in the *plural* number, in the latter instance, by the addition of the numeral affix တို့ *dō*. Again သွားကြခြင်း *thwa:kyä khyeng*, implies “the *singular* going of *plural* persons;” the root သွား *thwa*, “to go,” being placed in the plural number by the numeral affix of verbs ကြ *krä*, expresses that “the going is plural,” but the compound as a *substantive* being in the *singular* number (not having the plural affix တို့ *dō*, attached) expresses that “the *instance* of going is *singular* ;” သွားကြခြင်းတို့ *thwa:kyä khyeng:dō*, again implies “the *plural* goings of *plural* persons,”—both the verb and the substantive being placed in the *plural* number, the one by the affix တို့ *dō*, the other by the affix ကြ *kyä*.

Verbals of this class take nouns in the possessive case, (like substantives,) and sometimes in the objective case, (like verbs.)

Or, 2dly :

စရာ *tsära*, ရန် *răn*, or ရံ *răn*, and the compounds so formed indicate the object or subject of the principle, property or action implied in the root as စာစရာ *tsa:tsära*, or စာရန် *tsa:răn*, “an object



to be eaten or subject to be eaten or for the purpose of being eaten," as "cooked meat;" ကျန်စရာ *kyāntsāra*, or ကျန်ရန် *kyānrān*, "what is intended or subject to be left behind, refuse;" ပေး *pé*, "to give," ပေးစရာ *pétsāra*, or ပေးရန် *pérān*, "what is meant, &c. to be given, alms." These compounds sometimes have an active signification; as ကြား *kya*, "to hear," ကြားစရာ *kya-tsāra*, or ကြားရန် *kya-rān*, "what is meant to hear, the ear."

Or, 3rdly :

ရာ *ra*, from အရာ *āra*, "matter, concern." The compound so formed has a variety of meanings. Thus it may denote an object done or made for the property principle or act implied in the root; as စားရာ *tsāra*, "a thing made to be eaten;" ကျန်ရာ *kyānra*, "a thing made or done for the purpose of being left behind;" ထိုင် *htaing*, "to sit," ထိုင်ရာ *htaingra*, "a chair or seat;" ပယ်ပြင် *paypyeet*, "to throw away," ပယ်ပြင်ရာ *paypyeetra*, "a place for throwing away,—a bolting hutch;" ဝင် *weng*, "to enter," ဝင်ရာ *wengra*, "an entrance gate;" အိပ် *ieng*, "a house," အိပ်ရာ *iengra*, "a household object,—a wife;" စည်းဝေး *tsee-wé*, "to assemble," စည်းဝေးရာ *tsee-wé-ra*, "a place of assemblage;" အိပ် *iek*, "to sleep," အိပ်ရာ *iekra*, "a bed;" or with compound roots, as ဆိတ် *tshiet*, "to be silent," and ကွယ် *kway*, "to hide" form ဆိတ်ကွယ်ရာ *tshietkwayra*, "a thing hidden by silence, a secret;" ရေနက်ရာ *ré-nātra*, or ရေနက်ရာအရပ် *ré-nātra-ārāt*, "a place where the water is deep," from ရေ *ré*, "water," နက် *nāt*, "deep," and အရပ် *ārāt*, "a place;" သွားရာလမ်း *thwa-ra lān*, "a road for going in," from သွား *thwa*, "to go," and



လမ်း *lǎñ*, “a road;” နှိုင်းရာမဲ့သူ *hnoingra mai thōō*, “a man without an equal,” from နှိုင်း *hnoing*, “to overcome,” မဲ့ *mai*, “to be without,” and သူ *thōō*, “a person;” ထိုလူနေရာအရပ် *htō lōō né ra ārāt*, “the place where that man is stopping.” It is also found sometimes to imply the principle of the root substantively considered or “the act implied by the root;” as ပြော *pyǎũ*, “to speak,” ပြောရာ *pyǎũra*, “a speech;” ပေး *pé*, “to give,” ပေးရာ *pé ra*, “a gift.” A curious, and common application of it is with the causal affix သို့ *thō*, “towards;” and one that shews the true meaning of that word to be “the active principle of progression;” as သို့ရာ *thōra*, “thus;” သို့ရာတွင် *thōra dweng*, “thus, in this way, such being the case.”

Sometimes the expletive လေ *lé*, precedes this affix; as ကပ် *kāt*, “to take refuge,” ကပ်လေရာ *kāt lé ra*, “a place of refuge.”

Or, 4thly :

မှီ *hpō*, from အမှီ *ǎhpō*, “a part or portion,” is sometimes used in the place of ရာ *ra*, or they are often found interchangeably compounded; as မှီရာ *hpōra*; ရာမှီ *ra hpō*; ရာအမှီ *ra ǎhpō*.

Or, 5thly :

ချက် *khyet*, from အချက် *ǎkhyet*, “a subject, matter;” and the compound so formed implies the present subject of the principle, property or action implied in the root; this affix is chiefly confined to roots implying mental, or bodily action; as ပြော *pyǎũ*, “to speak,” ပြောချက် *pyǎũkhyet*, “the present subject of conversation;” ပြု *pyōō*, “to do,” ပြုချက် *pyōōkhyet*, “the present subject of action;” ရယ် *ray*, “to laugh,” ရယ်ချက် *raykhyet*, “the present subject of laughter.”



Another class of verbals implying quality, and therefore similar to our adjectives and participles are formed by affixing :

ဖွယ် *hpway*, ဘွယ် *bhway*, or စဖွယ် *tsäbway*, and the word so formed implies being fit, worthy, or desirable to be, or become the principle, property or action implied by the root ; as စားဖွယ် *tsa:hpway*, not only “ what is fit to be eaten,” but “ what is desirably so,—delicious ;” ချင် *khyeet*, “ to love,” ချင်ဖွယ် *khyeetbhway*, not only “ what is deserving of love,” but “ what cannot but be loved,—loveable.”

ဘွယ် *bhway*, ဖွယ် *hpway*, စဖွယ် *tsähpway*, စဘွယ် *tsäbhway*, စလိ *tsälie*, စလိလိ *tsälielie*, လိဘွယ် *liebhway*, ခမန် *khāmān*, or ဂမန် *gāmān*, or any of these combined, when affixed to a word convey the idea of being possessed of the property implied in the root ; as အံ့ဘွယ် *ān bhway*, အံ့လိဘွယ် *ānliebhway*, အံ့ဂမန် *āngāmān*, all imply “ wonderful,” from အံ့ *ān*, “ to wonder.”

All these affixes, especially those terminating in ချင်း *khyeng*, are not confined to simple roots, like စား *tsa*, “ to eat,” &c. &c., but may be applied to a verbal substantive combined with its adjective, and implies the principle, &c. of the verbal so qualified ; as အစာ *ātsa*, “ food,” and ခေါင်းပါး *khounṅba*, “ scarce,” whence အစာ ခေါင်းပါးချင်း *ātsa khounṅba: khyeng*,\* “ scarcity of food,—a famine.”

#### Compound Substantives.

Some nouns are compounded of two different roots, the latter mem-

\* It is to be stated that the remark made at p. 34, in reference to verbals ending in ချင်း *khyeng*, admitting of two plural numbers, may be equally applied to all the other verbals.



ber of the word, being either a substantive, or a verb ; this class is so numerous that all could not be particularised.

ခလေ *khälé*, or ဂလေ *gälé*, from အခလေ *ākhlälé*, “the young of any animal,” is attached to the names of living things to form a corresponding diminutive or to express the young of such animals ; as လူ *lōō*, “a man,” လူဂလေ *lōō gälé*, “a boy ;” မြင်း *myeng*, “a horse,” မြင်းဂလေ *myeng gälé*, “a poney.”

ခုတ် *hpöök*, an adjective ; improperly written ဘို *bhō*, is affixed to the names of inanimate objects to express their diminutives ; as တောင် *toung*, “a hill,” တောင်ခုတ် *toung hpöök*, “a little hill.”

ဝ *tsă*, from အဝ *ätsă*, “a bit,” is affixed to solids to imply a “bit of ;” as သံ *thăn*, “iron,” သံဝ *thăntsă*, “a bit of iron ;” ကျောက် *kyouk*, “a stone,” ကျောက်ဝ *kyouktsă*, “a bit of stone.”

သား *tha*, from အသား *ätha*, “offspring,” is affixed to proper names of towns or countries, or to nouns implying places to denote their inhabitants or natives ; as မြန်မာသား *Byämma tha*, “a son of Burma, a Burman ;” ရွာသား *rwa tha*, “a villager,” from ရွာ *rwa*, “a village ;” လယ်သား *lay tha*, “a countryman,” from လယ် *lay*, “a field ;” in contradistinction to မြို့သား *myō tha*, “a townsman,” from မြို့ *myō*, “a city :” သား *tha*, is also applied to the names of the days of the week to imply born on that day ; as အင်္ဂါသား *āhga tha*, “a son of Tuesday, —born on a Tuesday.” When particularising females in any of the above compounds သမီး *thāmee*, “a daughter,” is used ; as ရွာသမီး *rwa thāmee*, “a village woman ;” &c.

သည် *thee*, from အသည် *äthee*, “an owner,” and သယ် *thay*, from အသယ်



*āthay*, “business, performance,” are affixed to denote a person of the employment or profession of the word to which it is attached ; as ဆီသည် *tsheethee*, or ဆီသတ် *thsheethay*, “an oilman,” from ဆီ *tshee*, “oil ;” လယ် *lay*, “a field,” လယ်သည် *laythee*, “a husbandman ;” ခရီး *khāree*, “a way,” ခရီးသည် *khāreeṭhee*, “a wayfaring, man.”

When applied to a verbal root it expresses the agent of the act, fact, property or principle implied in the root ; as ပြော *pyāṭ*, “to speak,” ပြောသည် *pyāṭthee*, “a speaker.” v. Introduction.

သမား *thāma*, “an artificer,” is affixed to words implying tools, substances, or work to imply persons employed with such things ; as ဆေး *tshé*, “medicine,” ဆေးသမား *tshéṭhāma*, “a doctor ;” လက် *lēt*, “the hand,” လက်သမား *lētthāma*, “a handicraft’s man ;” ချုပ် *khyōök*, “to sew,” ချုပ်သမား *khyōökthāma*, a tailor ;” ဖွဲ့ *hlwă*, “a saw,” ဖွဲ့သမား *hlwăthāma*, “a sawyer.”

ချင်း *khyeng*, from အချင်း *ākhyeng*, “a companion,” is affixed to names of men’s trade or occupation to express “a fellow ;” as ကျွန် *kwyōn*, “a slave,” ကျွန်ချင်း *kwyōnkhyeng*, “a fellow-slave.”

ခိုက် *khoik*, from အခိုက် *ākhoik*, “a state of being,” is used in the following manner ; ငယ် *gnay*, “little,” ငယ်ခိုက် *gnaykhoik*, “the time of littleness or childhood ;” ပျို *pyō*, “prime,” ပျိုခိုက် *pyōkhoik*, “the time of prime, manhood ;” &c.

တတ် *tāt*, “to know ;” as ခရာ *khāra*, “a wind instrument,” ခရာတတ် *khāra tāt*, “a bugler.”

စား *tsa*, “to eat ;” as အခ *ākḥă*, “wages,” အခစား *ākḥătsa*, “a hired servant ;” ကိုယ် *kōh*, “the body,” ကိုယ်စား *kōhṭsa*, “an agent or substi-



tute ;" မြီ *myee*, "a debt," မြီဝား *myeetsa*, "a creditor ;" နေ့ *né*, "a day,"  
နေ့ဝား *nétsa*, "a day-laborer."

ပြဲ *pyă*, "to shew ;" as ဝား *dha*, "a sword or knife," ဝားပြဲ *dha:pyă*, "a rob-  
ber ;" လမ်း *lăn*, "a road," လမ်းပြဲ *lăn:pyă*, "a guide."

မာ *mă*, "chief, principal ;" as တက် *tět*, "a paddle," တက်မာ *tět mă*, "a  
rudder."

သီး *thee*, from အသီး *ăthee*, "fruit or any thing of that shape ;" လက် *lēt*, "the  
hand," လက်သီး *lētthee*, "the fist ;" နို့ *nō*, "the mammæ," နို့သီး *nōthee*,  
"the nipple ;" နှာ *hna*, "the nose," နှာသီး *hnathee*, "the tip of the nose."

ရှိ *shie*, "to be ;" as အသရေ *ăthăré*, "character," အသရေရှိ *ăthăré shie*, a  
person of character ;" အရာ *ăra*, "business, affair," အရာရှိ *ăra shie*, "an  
employé," applied to Government officials.

ဝန် *wôn*, "a burden ;" as မြို့ *myō*, "a chief city or district," မြို့ဝန် *myōwôn*,  
"a Governor of ditto ;" အခွန် *ăkhwon*, "territorial revenue," အခွန်ဝန်  
*ăkhwônwôn*, "a head revenue officer.

မှူး *hmōō*, from အမှူး *ăhmōō*, "superintendence ;" as ထောင် *htoung*, "a jail,"  
ထောင်မှူး *htoung hmōō*, "a jailer."

ရှင် *sheng*, from အရှင် *ăsheng*, "an owner ;" as မြီ *myee*, "a debt," မြီရှင်  
*myee sheng*, "a creditor ;" အိမ် *ieng*, "a house ;" အိမ်ရှင် *ieng sheng*, "a  
householder ;" စည်းဝိပ် *tsee:tsien*, "wealth," စည်းဝိပ်ရှင် *tsee:tsien sheng*,  
"a wealthy person."

ရံ *răn*, or ယံ *yăn*, from အရံ *ărăn*, "a season," is often expletively attached  
to words of "time ;" as ညဉ့်ယံ *gnyeen yăn*, "night time."

ချိန် *khyien*, from အချိန် *ăkhyien*, "time," is used in the same way as the pre-  
ceding.



အိပ် *ieng*, “a house ;” as ဝား *dha*, “a sword,” ဝားအိပ် *dha ieng*, “a scabbard ;” မီး *mee*, “fire, light ;” မီးအိပ် *mee ieng*, “a lanthorn.”

ရည် *ree*, from အရည် *āree*, “a liquid ;” as အုန်း *ōñ*, “a cocoanut,” အုန်းရည် *ōñ ree*, “cocoanut milk ;” ရာသီ *rathee*, “a moon,” ရာသီရည် *rathee ree*, “the menses ;” ပျား *pya*, “a bee,” ပျားရည် *pya ree*, “honey.”

သူ *thōō*, “a person,” is sometimes prefixed ; as ခိုး *khō*, “to steal,” သူခိုး *thōō khō*, “a thief ;” ကြီး *gyee*, “great,” သူကြီး *thōō gyee*, “a great person.”

These compound nouns are inflected, and passed as simple nouns, although they may be partly compounded of a verb ; as တောင်းဝား *toung tsa*, “a beggar,” တောင်းဝားတို့ *toung tsa dō*, “beggars ;” or the first member may have an adjective, or the honoric affix တော် *dāū*, attached ; as အခွန်တော်ဝန် *akhwondāū wōn*, “head collector of the royal revenue ;” မြေကြီးပုံ *myé gyee pōñ*, “a map of the great earth, i. e. of the world ;” မြေပုံကြီး *myé pōñ gyee*, “a great map of land.”

#### NUMBER OF NOUNS.

The number of nouns are two ; “Singular,” and “Plural.” The singular number is expressed by the simple root ; as လူ *lōō* “man ;” ဝားခြင်း *tsa khyeng*, “an eating.”

The Plural is formed by affixing တို့ *dō* ; as လူတို့ *lōō dō*, “men ;” ဝားချင်းတို့ *tsa khyeng dō*, “eatings.” This affix is *always* attached to the root, all other affixes following it ; as လူတို့အား *lōō dō aa*, “to men.”

This increment may also be attached to a succession of proper names.

When an indefinite plural is to be expressed, the adjective များ *mya*,



“many” is either substituted for *သို့ dō*, or used in connection with it; as *လူများ lōō mya*, “a number of men,” *လူများသို့ lōō mya dō*, “many men;” *ဤလောကဝေဒနာများ ee lăüḡă wédăna mya*, “the afflictions of this world.” *များ mya* is also used when several substantives follow in immediate connection with each other; as *ခေါင်းလက်ခြေမျက်စိများ khoungṣṣ lētṣṣ khyéṣṣ myettsie mya*, “the head, hands, feet, eyes.”

To express various or indefinite numbers of a verbal substantive, the noun is often reduplicated, the initial *အ ṁ*, omitted in the last compound, and the numeral affix is then appended; as *အရပ် ṁrăt*, “a place,” from *ရပ် răt*, “to stay,” *အရပ်ရပ်သို့ ṁrăt răt dō*, “various places, an indefinite number of places;” *အမျိုးမျိုးသို့အား ṁmyōṣṣ myōṣṣ dō aa*, “to various generations.”

#### GENDERS OF NOUNS.

The masculine gender of nouns implying intellectual beings is expressed by affixing *ယောက်ျား youkya*, “a male,” and the feminine by *မိမ္မာ meimma*, “a woman;” as *သား tha*, “offspring,” *သားယောက်ျား tha youkya*, “a son,” *သားမိမ္မာ tha meimma*, “a daughter;” but this circumlocution is very rarely used, the gender of such words being formed irregularly; as *သမီး thămee*, “a daughter,” *သား tha*, “a son;” *အဖ ṁhpă*, *ဖ hpă*, or *ဖခင် hpăkheng*, “a father,” *အမိ ṁmie*, *မိ mie*, or *မိခင် miekheng*, “a mother;” *ရှင်ဘုရင် shengbhōōreng*, “a monarch,” *မိဘုရား miebhōōra*, “a queen;” *အရှင် ṁsheng*, “Sir, Master,” *မယ်ရှင် maysheng*, “Mistress, Madam.”

*ထီး htee*, from *အထီး ṁhtee*, “a male,” is affixed to the names of brute beasts, and in some cases of human beings, to express the male; and



မ *mă*, from အမ *ămă*, “a mother, or female,” to express the female; as  
 ခွေးထီး *khwé:htee*, “a dog,” ခွေးမ *khwé:mă*, “a bitch.” Those animals  
 which custom subjects to castration, when entire are expressed either  
 by the use of the affix ထီး *htee*, or လား *la*, the final syllable of the  
 word အလား *ăla*, “uncastrated;” as နွားလား *nwa:la*, or နွားထီး *nwa:htee*,  
 “a bull,” နွားမ *nwa:mă*, “a cow.” The castrated animal is particular-  
 ised by ပြီး *byee*, “finished, done;” as နွားပြီး *nwa:byee*, “an ox;” any  
 root implying castration may likewise be affixed.

မ *hpă*, from အမ *ăhpă*, “a father,” is used to particularise the male gen-  
 der of birds; as ဒေါင်းမ *doung:hpă*, “a pea cock,” ဒေါင်းမ *doung:mă*,  
 “a pea hen;” ကြက်မ *krět:hpă*, “a cock,” ကြက်မ *krět:mă*, “a hen.”

သိုး *thō*, from အသို *ăthō*, “a penis,” is likewise sometimes affixed to ex-  
 press the male of animals; as နွားသိုး *nwa:thō*, “a bull.”

ဗိုလ် pronounced, and often written ဗို *hpō*, and incorrectly ဘို *bhō*, from  
 အဗိုလ် *ăhpō*, a term applied to barren females; and which perhaps,  
 from the Pali ဗလ *bālă*, “strength, power,” is indiscriminately applied  
 to the male of certain animals, birds, or beasts, and in one instance  
 to human beings; as, ငန်းဗိုလ် *gnăn:bō*, “a gander,” ငန်းမ *gnăn:mă*, “a  
 goose;” မျောက်ဗိုလ် *myouk:bō*, “a male monkey,” မျောက်မ *myouk:mă*,  
 “a female monkey;” မုတ်ဆိုးဗိုလ် *mōktshō:bō*, “a widower,” မုတ်ဆိုးမ *mōktshō:mă*, “a widow.”

#### CASES OF NOUNS.

In the Burmese language the different relations of Noun Substan-  
 tives, in reference to their cases, are expressed by the appendage of  
 certain affixes, which may be styled *causal affixes* or *affixes of case*



These affixes may, for the sake of arrangement, be divided into two classes. 1st, Those that express a simple or unmodified relation of a noun ; and 2dly, Those that express a compound or modified relation.

Of the first class the meaning of the roots of some may be traced ; as ဖို့ *hpō*, “for,” from အဖို့ *āhpō*, “a part or portion,” but of others the meaning, if there was any, is lost ; as မှာ *hma*, “in.”

သည် *thee*, is the most common affix of the nominative case ; as သူသည်မြို့ *သည် thōōthee pyōōthee*, “he does it.” When the agent of a passive verb is to be expressed, this affix is sometimes used in place of the instrumental affix ဖြင့် *hpyeng* ; as ငါသည်ဖန်လုပ်သောသစ်တာကောင်းရှိပါသည် *သည် gna thee hpān löök thāū theetda kounge shie ba thee*, “the trunk I made is good,” for “the trunk made,” ငါဖြင့် *ဂနာ hpyeng*, “by me.” In colloquial discourse this affix is by an ellipse generally omitted. သည် *thee*, is found used after မှာ *hmā*, and ကာ *gā*, “from”—in the following manner, and having a connective power keeps the clause open ; thus အပွင့်မှသည်အပွင့်ဖြစ်၏။အပွင့်မှသည်အသီးဖြစ်၏ *āgnōōn hmā thee āpweng hpyeet ee*။ *āpweng hmā thee ālthee hpyeet ee*။, “after the bud then comes the blossom ; after the blossom then comes the fruit.”

ကား *gā*, is also an affix of the nominative case ; it is used either emphatically ; as ဤပညတ္တိကားဖြစ်သည် *Ee pāgnyāttie gā hpyeet thee*, “this is the divine commandment,” or in particularising and recapitulating ; as ငါသည်ဝယ်သောဥစ္စာတို့တွင်။တခုကားဝါး။တခုကားထွန်။တခုကားလွှဲရှိသည် *gnathee way thāū ööttsa dō dweng tākhōō gā dha*။ *tākhōō gā hlān*။ *tākhōō gā hlwā shie thee*, “of the goods I have bought the one is a dao, the one a spear, and the one a saw.” It may in this manner be used emphati-



cally after other affixes without changing the cases of their nouns ; as စာကိုကားဖတ်တတ်သည်လော *tsa gō gaḥpāt tāt thee lău*, “ the letter to read, do you know how ;” ထိုနေ့၌ကား *htō né hnoit gaḥ*, “ for in that day, verily in that day.” In the same way it is sometimes used to mark a contrast ; as သားခလေကိုကားနမ်းရှုသည်သွေးကိုကားဆုမွကွပ်ညှပ်သည် *thaḥkhālē gō gaḥ nănḥ shōō thee thāmeēḥ gō gaḥ tshōōmmă kwēt gnyhēt thee*, “ the little son indeed he kissed, but the daughter he rebuked.” ကား *gaḥ*, is also used emphatically at the close of a simple sentence ; as ငါဆိုသည်ကား *gna tshō thee gaḥ*, “ for I say, now I tell you.” Also to shew the point on which an allusion turns ; as သူပြောသည်ကားအဘယ်သို့နည်း *thōō pyău thee gaḥ ābhay thō neeḥ*, “ how then is it he speaks.” ကား *gaḥ*, မူကား *mōōgaḥ*, ရကား *răgaḥ*, မူ *mōō*, are likewise used when the idiom of “ having,” is to be rendered by that of “ being to ;” as ဌက်တို့မူကားအသိုက်တို့ရှိကြသည် *gnhēt dō mōōgaḥ āthoik dō shie kyă thee*, “ Birds have nests.” မူကား *mōōgaḥ*, is used in connection with အကြောင်း *āgyoungḥ*, “ a reason,” or any of its compounds ; as အဘယ်ကြောင်း *ābhay gyōungḥ*, and has the meaning “ for what reason,” “ for this reason,” “ for that reason ;” according to the pronoun with which compounded ; as သည်ကြောင်းမူကား *thee gyōungḥ mōōgaḥ*, “ for this reason ;” to obviate the tautology of သည်ကြောင်းကြောင့် *thee gyōungḥ gyōung*.

These affixes ကား *gaḥ*, မူကား *mōōgaḥ*, ရကား *răgaḥ*, and မူ *mōō*, may be styled particularising causal affixes, and imply “ in respect of, in reference to, as to, concerning, in regard to ;” &c.

က *ga*, the ablative affix is likewise found used as a nominative affix, and is emphatic ; as ငါကဆိုသည် *gnă gă tshō thee*, “ I say it.” It is chiefly used



as a nominative affix, when a clause intervenes between the nominative and its verb ; မိမ္မတယောက်ကဝါသည်အဝတ်တော်ကိုသာတို့လျှင်ချင်းသာရမည်ဟုစိတ်ထင်လာ၍ “ a certain woman, having in her mind, if his garment only I could but touch I should be healed ; came, &c ;” here the nominative, “ a certain woman,” is separated by a long clause from its verb “ came,” and takes the affix ဝ ဂ္အ်.

ကို *gō*, is the affix of the objective or accusative case, and is the affix of the noun immediately governed by all transitive verbs. This affix is rendered by a variety of different prepositions in English ; as ငါးကို ထောင် *gnaḥ gō htoung*, “ catch fish ;” အကျင့်ကိုထောက် *āgyeng gō htouk*, “ deliberate on the deed ;” ငါ့ကိုကူထောက် *gna gō kōō htouk*, “ assist me ;” ကျမ်းစာကိုဖတ်၍ရှာတော့ *kyānḥ tsa gō hpēt rwé sha dǎū*, “ search, and read the scriptures.” It is often used as the affix of the dative case “ To,” in such instances the object itself has no affix at all ; as ငါခင်ဗျားကိုဒင်္ဂါးတပျားပေးမည် *gna khengbyaḥ gō dingaḥ tā byaḥ pé mee*, “ I will give thee, friend, a rupee :” ကို *gō*, also implies “ at,” in reference to time ; as သုံးနာရီအချိန်ကို *thōōnḥ naree ākhien gō*, “ at three o’clock.” Likewise “ of ;” as in သံကိုလုပ်သည် *thān gō lōōk thee*, “ made of iron.” It is likewise also sometimes used particularisingly after other affixes ; as ဤမြို့ကကို ထိုမြို့ရောက် *ee myō gǎ gō htō myō rouk*, “ from this city to that city ;” when used in this way after the nominative affix သည် *thee*, the latter is often not expressed ; as ငါ၏လေးယောက်သောသားတို့ကိုအတ္တန်စွာမကောင်းယုတ်ခြင်ကြသည် *gna eelēḥ youk thǎū thaḥ dō gō āhlwon tswa mā kOUNGḥ yōōk hpyeet kyǎ thee*, “ my four sons are extremely depraved and wicked :” ကို *ko*, is also sometimes possessive ; as ဌာနကိုအသိုက်သို့ရှိကြသည် *gnhēt*



*dōgō āthōik dō shie kyā thee*, “Birds have nests.” In the same way it is used as the genitive with verbals, v. p. 34 ; as ရန်ငြိုခြင်းကိုအလိုရှိချင်း *rānpyōō khyengꜻ gō ālō shie khyengꜻ*, “a desire for quarrelling and fighting.” Sometimes it implies “in the direction of;” as ရှေ့ကိုကြည့် *shé gō kyee*, “look to the front.” Other instances of the use of ကို *kō*, are as follows ; သခင်ကိုရှောက် *thākheng gō shouk*, “ask of the master ;” သူသည်ပညတ္တိကိုဖွန်ကျသည် *thōō thee pāgnyāttie gō hlwān kyōōꜻ thee*, “he transgresses the divine precept ;” တယောက်ကိုတယောက်စကားပြောကြသည် *tāyouk gō tāyouktsāgaꜻ pyāū kyā thee*, “one person speaking to another,” i. e. “speaking to each other ;” တယောက်ကိုတယောက်တွေ့ကြပြီး *tāyouk gō tāyouk twé kyā byeeꜻ*, “two persons meeting each other.”\* ကို *kō* is also sometimes used as the affix of the object of verbs of “motion ;” as သည် ကိုလာခဲ့ *thee gō la gāi*, “come here ;” ငါအိမ်ကိုသွားတော့ *gna ieng gō thwaꜻ dāū*, “go to my house.”

သို့ *thō*, implies the principle of motion towards or progression, whether “mental ;” as designing, intending, or “bodily ;” as going, proceeding &c, and answers to the preposition “to, towards,” and is the affix of the object of verbs of motion ; as မိမိတို့ပြည်သို့သူတို့သွားကြသည် *miemie dō pyee thō thōōꜻ dō thwaꜻ kyā thee*, “they go to their own country,” i. e. “towards their own country.” This critical distinction however, is seldom attended to ; as မိမိနေရာသို့သူရောက်လာပြီး *miemie néra thō thōō rouk la byeeꜻ*, “he arrived at his dwelling ;” အိမ်သို့ဝင်သည် *ieng thō weng thee*, “he enters the house.” သို့ *thō*, has the meaning of “to, unto ;” as in

\* It will be here remarked that the idea of “mutuality,” is expressed in Burmese by the verb in the *plural* number agreeing with a nominative in the *singular* number ; thus as it were drawing in the *object*, to assist with the *agent* in making the concord true, and vice versâ.



လွှတ်ရင်းတော်သို့အပ်နှံ *hlōōt yōōnꜻdāū thō āt hnān*, “deliver over to the supreme tribunal.” Since သို့ *thō*, implies “mental progression towards,” as well as “bodily progression towards,” it in some cases is to be rendered into English by the words “according to, in proportion to;” as ရောက်လိုရာသို့လျှင်မျှန်စွာသွားသည် *rouklōra thōhlyeng myān tswa thwaꜻthee*, “he goes with a speed in proportion to desire of arrival.” When used as the causal affix of the object of words implying “seeing, beholding, hearing &c,” its inherent meaning of motion affects the sentence, and such words imply “going to see, “going to hear, to visit, &c;”” အိမ်သို့ကြည့်မြင်ရသည် *ieng thō kyee myeng rāthee*, “to visit a house,” lit. “to see to or towards a house.” When combined with a demonstrative pronoun its peculiar power affects the compound and it implies “manner, mode &c;” as ဤ *ee*, “this,” ဤသို့ *ee thō*, “thus, after this fashion,” i. e. “progressing to this;” ထို *htō*, “that,” ထိုသို့ *htō thō*, “In that wise, so, &c.” Its power when used as a demonstrative pronoun by itself will now be easily perceived; သို့ဟုတ်လျှင် *thō hō hlyeng*, “should such be the case, if so.”

ဤ *ee*, is the affix of the possessive case, and is generally omitted by an ellipse, when not used emphatically; as ငါ၏ပညာအစွန်ဖြင့် *gna eepāynya ātswon hpyeng*, “By the power of my wisdom,” or ငါ၏ပညာ၏အစွန်ဖြင့် *gna eepāgnya ee atswon hpyeng*. In one instance, that of the first personal pronoun ငါ *gna*, “I,” not only is it omitted by an ellipse, but likewise the pronoun is abbreviated into င *gnă*; as ငအဖ *gnă āhpă*, “my father;” ငသမီး *gnă thāmeeꜻ*, “my daughter.”

အား *aaꜻ*, is the affix of the dative case, implying “to;” as ကောင်းသောလူ *kaungꜻdōa lū*



လေအားငါပေးမည် *koung:thăũ lōōgălé aa:gna pé:mee*, "I will give (it) to a good boy ;" ငါအားပြောသည် *gna aa:pyăũ thee*, " (he) speaks to me ;" ငါအားတံခါးဖွင့်တော့ *gna aa:tăkhă:hpweng dăũ*, " open the door to me. It may also be rendered " of, from ;" as in ထိုသိကြားအားတောင်းပန်ပြီး *hōthiegya:aa:toung:păn byee*, " thus (he) respectfully solicited of the angel." It is used as the affix of nouns governed by words denoting " fitness, &c. ;" as ငါ၏သားအားထိုက်တန်သောမယား *gna ee tha:aa:htoik tăn thăũ mǎya*, " a wife fitting, or becoming my son ;" ငါအားတော်လျော်သောနေရာ *gna aa:tāu lyāu thăũ né ra*, " a dwelling becoming me ;" အမိန့်တော်အားလျော်စွာ *āmien dāu aa:lyāu tswa*, " agreeably to the divine commandment." The following are a variety of its applications ; ဘေးပြုသူတို့အားဘေးကြီးရောက်လိမ့်မည် *bhé:pyōō thōō dō aa:bhé:gyee:roukliem mee*, " on evil doers evil will come ;" ငှက်တို့အားအသိုက်တို့ရှိကြသည် *gnhēt dō aa:ăthoik dō shie kyă thee*, " birds have nests ;" ဘေးထင်သူအားဘေးကြီးဖြစ်စေ *bhé:hteng thōō aa:bhé:gyee:hpyeet tsé*, " evil to him who evil thinks ;" ငါအားပြုချင်သမျှကိုငါပြုသည် *gna aa:pyōō khyeng thă hmyă gō gna pyōō thee*, " I do as I list : " အာ *aa*, is also rendered by " by," as in ရေအားရောက်ပြီးမှကြည်းအားပြန်သွားမည်လော *ré aa:rouk byee:hmă kyee:aa:pyăn thwa:mee lăũ*, " after having come by water will you return by land."

၄၂ *gnha*, " for, in order to ;" before this affix such a word, as အလို *ălō*, " desire, wish," may be considered as understood ; its use is chiefly confined to verbal roots ; and, when used in connection with a future affix, it is the means of expressing the infinitive mood ; as ငတ်ခြင်းကိုပြောစေ၍ *gnēt khyeng:gō wă pyăũ tsé gnha*, or ငတ်ခြင်းကိုပြောစေအလို၍ *gnēt khyeng:*



*gō wă pyăũ tsé ălō gnha*, or ငတ်ခြင်းကိုဝံ့ပြောအံ့သောငှါ *gnēt khyengꜻ gō wă pyăũ ăn thăũ gnha*, “in order to appease hunger,” “with the desire of appeasing hunger,” “so as to appease hunger.”

ကြောင့် *gyoung*, “because,” “on account of,” is likewise chiefly used with verbal roots, or verbal nouns ; as အမိန့်တော်ကြောင့် *ămiēn dāũ gyoung*, “on account of the sacred mandate ;” ငါအပြစ်သောကြောင့် *gna ăpyeet thăũ gyoung*, “on account of my transgression.”

နှင့် *hneng*, is the instrumental affix “with, by means of, together with,” and is very various in its signification ; မျက်စိနှင့်မြင်သည်။နားစွက်နှင့်နားကြားသည် *myettsie hneng myeng thee ။ naꜻ rwēt hneng naꜻ kyaꜻ thee*, “(he) sees with the eye, and hears with the ear ;” နီသောအထည်နှင့်မဖာရသူ *nee thăũ ădee hneng mă hpa yă bhōō*, “(you) must not mend it with red-cloth ;” စာနှင့်မှာကြားသည် *tsa hneng hma kyaꜻthee*, “(he) sends information by letter ;” ရေနှင့်ပြည့် *ré hneng byee*, “filled with water ;” ရေအပြည့်နှင့် *ré ăbyee hneng*, “with a fulness of water.” ကြောက်ခြင်းနှင့် ပြေးသွားသည် *kyouk khyengꜻ hneng byéꜻ thwaꜻ thee*, “(he) runs through fear ;” မင်းကြီးလည်ထိုးအနာနှင့်လွန်တော်မူလေ၏ *myengꜻ gyeeꜻ lee htō ăna hneng lwon dăũ mōō lé ee*, “then the king died of that disease :” နှင့် *hneng*, also implies “in,” in reference to “time ;” as in ဤမြို့မှသည် ထိုမြို့သို့အရောက်ရက်ပေါင်းသုံးဆယ်ရက်နှင့်ရောက်သည် *ee myō hmă thee htō myō thō ărouk ret poungꜻ thōōnꜻ tshay ret hneng rouk thee*, “from this city to that city ; the total days of arrival were arrived in thirty days ;” i. e. “(we) arrived from this city to that city in thirty days.” နှင့် *hneng*, is also a connective affix, and as such has various applications : when in the sense of “together with,” “similar to,” the words အကွ



*ăkwă*, အတူ *ătōō*, implying “similarity, likeness,” are often superadded. Sometimes the initial အ *ă*, of these words is dropped or its place supplied with the formative prefix တ *tă*; as တကွ *tăkwă*, တတူ *tătōō*, or they may be used variously combined or reduplicated; as ငါနှင့် *gna hneng*, or ငါနှင့်အတူ *gna hnengătōō*, or ငါနှင့်အတူတူ *gna hnengătōō dōō*, or ငါနှင့်တတူတူ *gna hnengtătōō dōō*, or ငါနှင့်အကွ *gna hnengăkwă*, ငါနှင့်အကွကွ *gna hnengăkwă kwă*, or ငါနှင့်တကွကွ *gna hnengtă kwă kwă*, &c. &c. &c. all imply either “together with me,” or “similar to me,” according to the context; as ငါနှင့်အတူရှိသည် *gna hnengătōō shie thee*, may imply either “similar to me,” or “together with me;” ငါနှင့်အတူဖြစ်သည် *gna hnengătōō hpyōō thee*, “as fair as I am;” ငါနှင့်အတူလာခဲ့ပြီး *gna hnengătōō la gəi byee*, “(he) came with me;” ငါနှင့်စပ်ဆိုင်သောသူ *gna hneng tsăt tshoing thăŭ thōō*, “a person connected with me, a neighbour;” လူမိုက်နှင့်ပုံပြု *lōō moik hneng pōōn pyōō*, “to liken to a fool, compare to a fool;” ကိုယ်နှင့်အမျှချစ်တော့ *koh hnengăhmyă khyeet dăŭ*, “love (him) as thyself;” နှင့် *hneng* is also found having a negative connective meaning; as မယားနှင့်ကွာလိုချင်သည် *măyaz hneng kwalō khyeng thee*, “(he) wishes to be separated from his wife,” lit. “with his wife;” ထိုသူတို့နှင့်မနီး *htō thōō dō hneng mă nee*, “not near those persons;” သည်အိမ်နှင့်ဝေးပါသည် *thee ieng hneng wé ba thee*, “(it) is far from this house,” lit. “in connection with this house it is far;” သည်မြို့နှင့်တနေ့ခရီး *thee myō hneng tă né khăree*, “a day’s journey from this city;” နှင့် *hneng*, is also used to express the present participle, which use of it will be treated of in its proper place. It is also the only conjunctive, answering to the copulative conjunction “and;” as



မောင်လောက်နှင့်ရွှေမောင် *Mounglounk hneng Shwémoung* ; “Mounglounk and Shwémoung,” literally “Mounglounk with Shwémoung ;” မင်းသားမင်းသမီးနှင့်မြင်ကြ၏ *meng: tha: meng: thāmee: hneng myeng kyā ee*, “the Prince and Princess saw each other,” here the “Prince” and “the Princess,” are both the object and the agent ; the seer and the seen ; but the clause might infer that they both saw a third object.

ဖြင့် *hpyeng*, or အားဖြင့် *aa:hpyeng*, or in its neuter form ဖြင့် *pyeng*, implies “by, by means of ;” and as an instrumental affix is interchangeably used with နှင့် *hneng* ; မျက်စိဖြင့်မြင်သည်။နားရွက်ဖြင့်နားကြားသည် *myettsie hpyeng myeng thee|| na: rwēt hpyeng na: kya: thee*, “(he) sees with the eye, and hears with the ear ;” အားဖြင့် *aa:hpyeng*, is somewhat more emphatic ; as ငါလက်ျာလက်ရုံးတံခိုးအားဖြင့် *gna lētya lētyōōn: tānkhō: aa:hpyeng*, “by the power of my right hand.” It is sometimes used in a somewhat peculiar instrumental signification ; as in အမျိုးမျိုးဘာသာစကားအားဖြင့်ပြောတတ်သည် *āmyō: myō: bhatha tsāga: aa:hpyeng pyāū tāt thee*, “(he) can speak various languages,” lit. “by means of various languages :” another peculiar instance in which it is found used is after a numeral ; as လူနှစ်ယောက်ဖြင့် *lōō hneet youk hpyeng*, “men two in number.” It has also sometimes the power of ကြောင့် *gyoung*, especially after the word အကြောင်း *āgyoung*, “reason, matter, concern ;” ဤအကြောင်းဖြင့် *ee āgyoung: hpyeng*, “on account of this affair, by reason of this circumstance.”

နှိုတ် *hnoit*, when used in writing abbreviated to နှို, is a locative affix implying “in,” or “on ;” but is variously rendered in English ; as အိမ်၌ရှိသည် *ieng hnoit shie thee*, “(he) is in the house ;” ရွာ၌ရှိသမျှ *rwa hnoit*



*shie thǎ hmyǎ*, “as many as there are in the village;” *tsaꜛ bwaí hnoit htoingba*, “sit at the table;” *tséng ára hnoit tǎt thǎũ tshǎra*, “a teacher skilled in astrology.” Also applied to dates; as *ǎnga né hnoit*, “on Tuesday.” A few of its various applications are as follows; *ci yǎng mǎ shie*, “not among us;” *mengꜛ gyeeꜛ lee thōō dō gō aṇathaꜛ hnoit ǎt dǎũ mōō ee*, “then the king delivered them over to the executioner;” *kōh hnoit thōō tábaꜛ pyōō tsé lō thee ǎdoingꜛ*, “according as you wish others to do unto you;” *ǎyǎ ǎyǎ dǎng tsé lō ǎdoingꜛ theng hnoit hpyeet tsé*, “according to your wish be it unto you;” *ci yǎng pyǎũ byeeꜛ*, “he spoke unto me;” *ci yǎng gna hnoit myaꜛ tswa thǎũ tseetsien*, “my plentiful wealth;” *ci yǎng gna hnoit thaꜛ*, “my son;” *yǎ yǎ ci yǎng hnoit gna myaꜛ tswa khǎn yǎ byeeꜛ*, “from that man I have suffered much.” In the following instance it is an affix of the nominative case; *ci yǎng mǎ yōō thǎũ gyōung*, “because I have not brought,” or perhaps more literally; “as to me, because I have not brought, &c.”

*dweng*, is a locative affix implying “among, in;” as *ci yǎng gna way thǎũ ǎttsa dweng*, “among the goods I bought;” *yǎ yǎ hto lōō tsōō dweng*, “among that company of men.” It also implies “at,” or “in,” in reference to time; as *yǎ yǎ thōō naree ǎkhien dweng*, “at three o’clock;” *tǎdieyǎ rēt dweng*, “on the third day.” With verbal roots it implies “during,” and is therefore used as a present participial affix; as *yǎ yǎ htoing*



*né thee dweng*, “during the sitting, as he sat, whilst sitting.” ဟေါတော်

မူသောတွင် *hōō dāū mōō thǎū dweng*, “whilst he was preaching.”

ဝယ် *way*, is likewise a locative affix implying “in, among,” and found generally used with neuter nouns; ရခိုင်ရွာပြည်ဝယ် *Rākhoing shwé pyee way*, “in the kingdom of Arracan;” ထိုအခါဝယ်မဟာသဂရမင်းသည် ဖြစ်၏ *htō ākha way mǎhathāgārā meng꜁thee hpyeet ee*, “in, or at that time Mǎhathāgārā became king;” ဤမင်းသမီးဝယ်ဖြစ်လတ္တံ့သောသား *Ee meng꜁thāmees way hpyeet lǎttān thǎū tha꜁*, “The son that shall hereafter be begotten in this princess.”

မှာ *hma*, is a locative affix implying “in, in presence of, among;” as အိမ်မှာရှိသည် *ieng hma shie thee*, “(he) is in the house;” ဤလူတို့မှာတယောက်ကားကောင်းတာယောက်ကားမကောင်းဖြစ်ပါသည် *ee lōō dō hma tā youk꜁ ga꜁ koun꜁ tayouk ga꜁ mǎkoun꜁ hpyeet ba thee*, “among these men one is good, one bad.” It is also a particularising and nominative affix implying “as to, in reference to;” as ဤအရာမှာ *ee ārā hma*, “as to this affair, in reference to this subject;” ခေါင်းမှာနဂါးခေါင်းကဲ့သို့ *khoun꜁ hma nǎga꜁ khoun꜁ gāithō*, “the head like a naga’s head, i. e. as to the head, like a naga’s head;” ကိုယ်မှာသံကိုလုပ်သည် *koh hma thǎn gō lōōk thee*, “the body made of iron.” With participles and verbals it implies “whilst,” &c., and is a present participial affix.

မှ *hmǎ*, is an affix implying “from, out of;” as တောမှလာသည် *tǎū hmǎ la thee*, “he comes from the wood;” အရှေ့ဗက်မှပေါ်လာသည် *āshe phēt hmǎ pāū la thee*, “makes its appearance from the east.” မှ *hmǎ*, is likewise disconnective and opposed to နှင့် *hneng*; as ဤနှင့်တတူ *ee hneng tātōō*, “similar to this;” ဤမှတဝါး *ee hmǎ tāba꜁*, “different from



this ;” ငါမှတပါးအဘယ်သူမျှမဝင်ရဲပြီ *gna hmă tăbaꣳ ābhay thōō hmyă mǎ weng yă byeeꣳ*, “other than myself no one has entered” ; ထိုမှတပါး *htō hmă tăbaꣳ*, “besides that, moreover ;” the word တပါး*tăbaꣳ*, may be omitted, especially after the demonstrative pronouns ; as ဤမှ *ee hmă* “besides this ;” ထိုမှ *htō hmă*, “besides that ;” ငါမှ *gna hmă*, “besides me.” မှ *hmă*, is often found used with စ *tsă*, a root implying “to begin, commence,” and connected to a succeeding clause having the affix သို့ *thō*, either expressed or understood ; its application and meaning will be best understood by various examples ; either the affix သည် *thee*, or ရှိ *rwé* is used to connect the clauses ; as တောမှစသည်မြို့သို့ *tăũ hmă tsă thee myō thō*, or တောမှစ၍မြို့သို့ *tăũ hmă tsă rwé myō thō*, “from the woods to the city ;” the particle စ *tsă*, is often omitted before သည် *thee*, especially when the affix သို့ *thō*, is expressed ; as တောမှသည်မြို့သို့ *tăũ hmă thee myō thō*, “from the woods to the city ;” တဆိပ်မှသည် တဆိပ်သို့သွားလာသောသူ *tă ieng hmă thee tă ieng thō thwăꣳ la thăũ thōō*, “a man coming and going from one house to another.” When the whole sentence is required to be inflected, the latter clause has the affix သို့ *tho*, omitted, and the affix of the objective, or other inflective attached ; as သူသည်ငါ၏နေရာမှစ၍။နွားစု။ဥယျာဉ်။ဦးစွာ။အလုံးရှိသမျှထို့ကိုလုယူပြီးဘုရား *thōō thee gna ee né ra hmă tsă rwé nwaꣳtsōō ။ ၵၵyeen ။ ၵၵtsta ။ ၵၵlōnꣳ shie thă hmyă dō gō lōō yōō byeeꣳ hpōrāꣳ*, “he has seized my dwelling, my cattle, my garden, my goods, my all, my Lord ;” (lit.) “he has seized, beginning from my dwelling inclusive, my, &c. &c.” အိမ်မှစ၍အိမ်၌ရှိသမျှသောဥစ္စာတို့သည် *ieng hmă tsă rwé ieng hnoit shie thă hmyă thăũ ၵၵtsta dō thee*, “the house, and all the goods in the house.”



When the second clause is found wanting and the sentence terminates abruptly with မှစ၍ *hmă tsă rwe*, the meaning is implied of “&c. so forth;” as ထိုနေ့မှစ၍ *htō né hmă tsă rwe*, “from that day forth;” ထိုခဏချင်းမှစ၍ *htō khăṇă khyengṃ hmă tsă rwe*, “from that moment forth;” or the sentence may be closed according to circumstances; as ချောက်နှစ်အရွယ်မှစ၍အောက် *khyouk hneet ārway hmă tsă rwe ouk*, “from the age of six years and under;” ချောက်နှစ်အရွယ်မှစ၍အထက် *khyouk hneet ārway hmă tsă rwe āhtēt*, “from the age of six years and upwards;” ထိုအခါမှစ၍သူအိပ်၍နေလျက်၏ *htō ākha hmă tsă rwe thō ieng hnoit né lyet ee*, “from that time forth he used to remain in the house.” When used with words of time, the affix ထိုင်အောင် *toingoung*, “until” is used in place of သို့ *thō* “unto;” as ယခုမှစ၍ငါပြန်လာအခါထိုင်အောင် *yăkhōō hmă tsă rwe nga pyān la ākha toingoung*, “from this day forth until I return.” Sometimes ထော *thāū*, is found immediately succeeding the first clause; as မင်းကြီးမှစသောမိဘုရားတော်များနှင့်တကွရာဇဝင်စာ *mengṃgyeeṃ hmă tsă rwe thāū miephoraṣdāū myaṣhnéng takwă radză wengtsa*, “a chronicle of the king with his royal queens;” here the ထော *thāū*, is the connective of the qualified substantive ရာဇဝင်စာ *radză wengtsa*. က *gă*, is an affix exactly synonymous to the preceding one; as တောကလာသည် *tāū gă la thee*, “comes from the wood;” ထိုနေ့ကစ၍ *htō né gă tsă rwe*, “from that day forth.” It is sometimes vocative and often nominative, and is used when a long sentence, such as a speech, &c. intervenes between the nominative and its verb; as မင်းကြီးကလည် &c. &c. *mengṃgyeeṃ gă lee*, “then the king, &c.”

ကဲ့သို့ *gai thō*, “like, like as, as, similar to,” might perhaps be more



correctly styled a compound affix being composed of the root *ဂဲ* *gai*, implying "degree, amount," and *သို့* *thō*, a causal affix implying "motion towards." Its application is ; as in *အဖိုးကြီးကဲ့သို့* *ahpōḥ gyee gai thō*, "like an old man ;" *သင်မကဲ့သို့ထွသည်လာ* *thěngmă gai thō hlă thee la*, "is she as beautiful as you ?" When used with verbal roots it is connected to them by *ထ* *thă*, a contraction of the connective affix *သော* *thău* ; as *သွားသကဲ့သို့* *thwaḥ thă gai thō*, "like going." As an adjective it is often used after a noun and in connection with *လူ* *tōō* ; as *စေတီကဲ့သို့တူသောတိုက်* *tsédee gai thō tōō thău tōik*, "a building like a pagoda."

*မို့* *hpō*, subst. form *အမို့* *ăhpō*, "a part, portion," implies "for, for the use of ;" as *မြင်းမို့မြက်* *myěngḥ hpō myět*, "grass for the horse."

*လျှာ* or *လျာ* *hlya*, or *lya*, subst. form *အလျှာ* *ăhlya*, "a part, portion," is used precisely in the same way.

The above are the simple affixes of case. The vocative case is expressed either by use of the interjection *အို* *ō*, or the affix *လေ* *lé* ; as *အိုအဖ* *ō āhpă*, "oh father ;" *အဖလေ* *ăhpă lé*, "ditto."

#### COMPOUND CAUSAL AFFIXES.

Many of the relations of nouns cannot be expressed in the Burmese language, but by the use of affixes compounded of a simple causal affix, and a root conveying some relative idea ; these relations are of a compound nature, such as in the preposition "into," which combines the ideas of position "in" and motion "to ;" as in the sentence *အင်းထဲသို့ချပြီး* *āngḥ dai thō khyă byeeḥ*, "he fell into the pond," lit. "to the in of the pond." "Into" being rendered by *ထဲ* *htai*, the root



of the word အဝဲ *ăhtai*, “an inner part,” and သို့ *thō*, the causal affix implying “motion to.” The noun to which these affixes are attached is always in the possessive case, having the possessive affix ၏ *ee*, expressed or understood ; as အင်း၏ဝဲသို့ *āngꜻ ee dai thō*, or more fully အင်း၏အဝဲသို့ *āngꜻ ee ādai thō*.

ROOTS THUS COMBINED.

ပေါ် *pāū*, subst. form အပေါ် *ăpāū*, “an upper part ;” as အိပ်ပေါ်မှာရှိသည် *ieng pāū hma shie thee*, “(it) is on the top of the house,” or ပေါ်၌ *pāū hnōit*, or ပေါ်တွင် *pāū dwěng* ; တောင်ပေါ်သို့တက်၏ *toung pāū thō tět ee*, “he ascends the hill ;” တောင်ပေါ်မှ or ပေါ်ကဆင်းကြွပြီး *toung pāū hmă*, or *pāū gă tshěngꜻ kywă byee*, “he descended from the hill.”

အောက် *ouk*, “an under part ;” as အိပ်အောက်မှာ *ieng oukh hma*, or အောက်၌ *ouk hnōit*, or အောက်တွင် *ouk dwěng*, “under the house ;” အိပ်ရိုးအောက်သို့လာ *ieng mōꜻ ouk thō la*, “come under the roof of the house.”

ထက် *htět*, subst. form အထက် *ăhtět*, “an upper part,” both in reference to time or place ; as ပြဿနထက်မှာ *pyăththěd htět hma*, or ထက်၌ *htět hnōit*, or ထက်တွင် *htět dwěng*, “in the top of the tower ;” ထက်သို့ *htět thō*, “to the top of ;” ထက်မှ *htět hmă*, or ထက်က *htět gă*, “from the top of.” ထက် *htět*, when used by itself implies “beyond ;” as အထိုင်းထက် *ădōingꜻ htět*, “beyond measure.”

ရှေ့ *shé*, subst. form အရှေ့ *ăshé*, “an anterior part ;” as အိပ်ရှေ့မှာ *ieng shé hma*, or ရှေ့၌ *shé hnōit*, ရှေ့တွင် *shé dwěng*, “in front of” or “before the house ;” ရှေ့သို့ *shé thō*, “to the front ;” ရှေ့မှ *shé hmă*, and ရှေ့က *shé gă*, “from the front of.”



နောက် *nouk*, subst. form အနောက် *ānouk*, “a posterior part;” as အိမ်နောက်  
 မှာ *ieng nouk hma*, or နောက်၌ *nouk hnōit*, or နောက်တွင် *nouk dwěng*,  
 “behind, abaft, in rear of the house;” ငါ့နောက်သို့လိုက်ပါ *gna nouk*  
*thō lōik ba*, “follow after me, follow me;” ငါ့နောက်မှ *gna nouk hmă*, or  
 နောက်ကထွက်သွား *gna nouk gǎ htwět thwa*, “depart from after,” or  
 “begone from me.” When referring to time, the simple causal  
 affix is omitted and အခါ *ākha*, “time,” is understood or expressed;  
 as မင်းကြီးလာတော်မူသောနောက်အိမ်ရှေ့မင်းတက်၍ *měngꜤ gyeeꜤ la dāū*  
*mōō thǎū nouk ieng shé mēngꜤ tět rwé*, “after the arrival of the king, the  
 heir-apparent rose and,” &c.

ပါး *paꜤ*, subst. form အပါး *āpaꜤ*, “contiguity;” as နားပါးမှာ *naꜤ paꜤ hma*,  
 or ပါး၌ *paꜤ hnōit*, or နားပါးတွင်သာသာပြောသည် *naꜤ paꜤ dwěng thatha*  
*pyǎū thee*, “(he) whispers in the ear,” lit. “speaks gently in the con-  
 tiguity of the ear.”

ပြင် *pyěng*, subst. form အပြင် *āpyěng*, “an outer part;” as အိမ်ပြင်မှာ  
*ieng pyěng hma*, or ပြင်၌ *pyěng hnōit*, or ပြင်တွင် *pyeng dwěng*, “with-  
 out the house;” ဝင်လယ်ပြင်သို့သွားပြီး *pěnglay pyěng thō thwaꜤ byeeꜤ*, “(he)  
 went out to sea;” ပြင်မှ *pyěng hmă*, or ပြင်က *pyěng gǎ*, “from out.”

ဝ *pǎ*, subst. form အဝ *āpǎ*, “an outer part;” the same in application as  
 the preceding one.

ဦး *ōōꜤ*, subst. form အဦး *āōōꜤ*, “a head, or beginning;” as ကမ္ဘာဦးမှ  
*kānbhǎ ōōꜤ hmă*, “from the beginning of creation;” ကမ္ဘာဦးမှာ *kānbhǎ ōōꜤ*  
*hma*, or ဦး၌ *ōōꜤ hnōit*, or ဦးတွင် *ōōꜤ dwěng*, “in the beginning of the  
 creation.”

လယ် *lay*, subst. form အလယ် *ālay*, “a middle part, the midst;” as



အိမ်လယ်မှာ *ieng lay hma*, or လယ်၌ *lay hnõit*, or လယ်တွင် *lay dwěng*,  
“in the midst of the house;” အိမ်လယ်သို့ *ieng lay thō*, “to the midst  
of the house.”

ထဲ *htai*, subst. form အထဲ *ăhtai*, “an interior part;” as အိမ်ထဲမှာ *ieng htai hma*,  
or ထဲ၌ *htai hnõit*, or ထဲတွင် *htai dwěng*, “within the house;”  
အိမ်ထဲက *ieng htai gǎ*, or ထဲမှထွက်သွား *htai hmǎ twět thwa*, “depart  
from out of the house;” ထဲသို့ *htai thō*, “in unto.”

နား *na*, subst. form အနား *ăna*, “a side part;” as အိမ်နားမှာ *ieng na hma*,  
or နား၌ *na hnõit*, or နားတွင် *na dwěng*, “alongside the house, by the  
house;” သင်္ဘောနားသို့ *thěng bhǎu na thō*, “up to and alongside of the  
ship;” နားမှ *na hmǎ*, or နားက *na gǎ*, “from alongside.”

နီး *nee*, subst. form အနီး *ănee*, “a near part;” as အိမ်နီးမှာ *ieng nee hma*,  
or နီး၌ *nee hnõit*, နီးတွင် *nee dwěng*, “near the house;” နီးသို့ *nee thō*,  
“up to near;” နီးမှ *nee hmǎ*, or နီးက *nee gǎ*, “from near.”

ရင်း *rěng*, “to be near, close;” used in the same way as နီး *nee*.

ဝေး *wé*, subst. form အဝေး *ăwé*, “distance;” as အိမ်ဝေးမှာ *ieng wé hma*,  
or ဝေး၌ *wé hnõit*, ဝေးတွင် *wé dwěng*, “afar from the house;” အိမ်ဝေးသို့  
*ieng wé thō*, “to a distance from the house;” အိမ်ဝေးမှ *ieng wé hmǎ*, or  
ဝေးက *wé gǎ*, “from a distance from the house.”

ထံ *htǎn*, subst. form အထံ *ăhtǎn*, “nearness, presence;” used only with  
the names of animate objects; as မင်းကြီးထံသို့ပြေးပြီး *měng gye htǎn*  
*thō byé byee*, “(he) fled to the presence of the king;” ထံ၌ *htǎn hnõit*,  
ထံမှာ *htǎn hma*, or ထံတွင် *htǎn dwěng*, “in the presence of;” ထံမှ *htǎn*  
*hmǎ*, or ထံက *htǎn gǎ*, “from the presence.”

အိ *tshee*, subst. form အအိ *ătsee*, “presence, nearness;” the same in-



meaning and application, as the preceding ; as မင်းကြီးဆီသို့ *měng: gyee: tsheethō*, “to the presence of the king.”

ဆုံး *tshōōn:*, subst. form အဆုံး *ātshōōn:*, “an end, final,” is chiefly used in the comparison of adjectives but when with nouns, it implies “throughout, to the end of ;” as အသက်ဆုံးသို့ *āthēt tshōōn: thō*, “through life ;” sometimes the root ထက် *htēt*, implying “upper, uppermost,” precedes, and then the final causal affix is omitted ; as အသက်ထက်ဆုံး *āthēt htēt tshōōn:* “to the end of life, throughout life.”

ညာ *gnya*, subst. form အညာ *āgnya*, “an upper or superior part,” applied only to position ; as ပြည်ညာသို့ *pyee gnyathō*, “up the country ;” မြစ်ညာသို့ *myeet gnya thō*, “up the river.”

ကျေ *kyé*, subst. form အကျေ *ākhyé*, “a lower or inferior part,” only used in reference to position ; as မြစ်ကျေသို့ *myeet kyé thō*, “down the river ;” လမ်းကျေသို့ *lān: kyé thō*, “down the road.” This, and the preceding one are seldom used combined with any other causal affix than သို့ *thō*, they are also used adjectively without an affix ; as အထက်မြစ်ညာ မြို့များက *āhtēt myeet gnya myō mya: gā*, “from the various towns up the river,”

တွင်း *twěng:*, subst. form အတွင်း *ātweñg:*, “an inner part ;” as အိမ်တွင်းမှာ *ieng twěng: hma* or တွင်း၌ *twěng: hnōit*, or တွင်းတွင် *twěng: dwěng*, “in the house ;” အိမ်တွင်းသို့ရောက်ပြီးမှ *ieng twěng: thōrouk byee: hmā*, “having arrived into the interior of the house.”

ရှိရာ *shie ra*, from ရှိ *shie*, “to be,” and ရာ *ra*, a participial termination, vide p. 35 ; as in အသေကောင်ရှိရာ၌ *āthégoung shie ra hnōit*, rendered “where the carcass is,” lit. “in the sphere of existence of the carcass.”



The above are in most common use, they can scarcely be styled causal affixes, except in that they are used to express certain relations of nouns. Sometimes the final simple causal affix is omitted; as in အိမ်နားရှောက်သောလမ်း *ieng na: shouk thăũ: lănz*, "the road passing near the house," here နား *na:*, "near," has no causal affix after it; စစ်သူကြီး ဆီရောက်လျှင် *tseet thōō gyee: tshee rouk hlyěng*, "having arrived in presence of the General." Also frequently after a participle; as ပြောသည့်နောက် *pyăũ thee nouk*, "after the speaking." For the use of the honorific affix တော် *dāũ*, in connection with this class of affixes; vide page, 66.

The following roots also express some of the relations of nouns and may therefore be considered causal affixes:

အတိုင်း *ădōingz*, from တိုင်း *tōingz*, "to measure, estimate," implies "according to;" as မှတ်စာရင်းအတိုင်း *hmătt sa rengz ădōingz*, "according to the catalogue." Sometimes abbreviated to တိုင်း *tōingz*.

အညီ *ăgnyee*, from ညီ *gnyee*, "to be even, like," has the same signification as the preceding, but chiefly used in connection with the affix နှင့် *hneng*; as နှင့်အညီ *hneng ăgnyee*, "like as," &c.

တိုင်အောင် *tōingoung*, subst. form အတိုင် *ătōing*, "arrival at, attainment," and အောင် *oung*, "completion, fulness;" implies, "as far as;" as အိမ်တိုင်အောင် *ieng tōingoung*, "as far as the house." After words of time, or participles of active verbs, it implies "until;" as ဤနေ့တိုင်အောင် *ee nê tōingoung*, "until this day;" သွားသည်တိုင်အောင် *thwa: thee tōingoung*, "until the going or until he goes." Sometimes in the first example the causal affix ဝှင် *dwěng*, "in," or a synonymous



one is superadded; as ဤနေ့တိုင်အောင်တွင် *ee né tōing ounḡ dwěng*, "On, and up to the present day;" တိုင်အောင် *tōing ounḡ*, has the objective affixes expressed, or understood with the noun it governs.

တိုင်တိုင် *tōing tōing*, subst. form အတိုင် *ātōing*, as above reduplicated; implies "through, throughout;" as ပြည်တိုင်တိုင် *pyee tōing tōing*, "through or throughout the country." With words of time, or the participles of active verbs, it implies "during;" as မွန်းလွဲတိုင်တိုင် *mwōnḡ lwai tōing tōing*, "during the afternoon;" သွားသည်တိုင်တိုင် *thwaṣthee tōing tōing*, "during the going."

ဝန်းကြပ် *wōnḡ kyěng*, "a circle;" ဝန်းပတ် *wōnḡ pāt*, ditto, from အဝန်း *āwōnḡ*, "a circle," and အပတ် *āpāt*, "a circle," and ပတ်လည် *pātlee*, from အပတ် *āpāt*, "a circle;" and လည် *lee*, "to turn," all imply "around;" as အိမ်ဝန်းကြပ် *ieng wōnḡ kyěng*, or အိမ်ဝန်းပတ် *ieng wōnḡ pāt*, or အိမ်ပတ်လည် *ieng pātlee*, "around or round about the house."

ပတ်လုံး *pāt lōōnḡ*, from အပတ် *āpāt*, "a circle;" and ပန်လုံး *pān lōōnḡ*, from အပန် *āpān*, "a circle," and အလုံး *ālōōnḡ*, "rotundity," are applied to nouns of time, and imply "during;" as တလပတ်လုံး *tā lā pāt lōōnḡ*, "during a month, in the whole period of a month;" တလပန်လုံး *tā lā pān lōōnḡ*, ditto.

လျာ *lya*, "all, the whole," implies, when used with words of time, "during;" as တသက်လျာ *tā thět lya*, "during life."

ရွှေ *rwé*, a conjunction, implying "as much as," is often connected with a noun by သ *thā*, a contraction of the connective affix သော *thāu*, and implies, when affixed to words of time, "during;" as အသက်သရွှေ *āthět thārwé*, "during life."



အလျောက် *ălyouk*, “to be fit, suitable, consistent with,” is used as an affix to imply “according to ;” as အပြစ်မှားအလျောက် *ăpyeethmaṣălyouk*, “according to one’s sins ;” အလိုတော်အလျောက် *ălō dāūălyouk* “according to the royal wish.”

ရောက် *rouk*, “to arrive at, obtain,” implies “up to, unto ;” as မြို့ရောက် *ee hmă tsă rwe myō rouk*, “from here unto the city ;” တရှောက်လုံးမြို့ရောက် *tă shouk löönṣ myō rouk*, “all the way to the city.”

အရင် *ărěng*, “before,” in reference to time ; as ငါအရင်လာရောက်ပြီး *gnaărěng la rouk byeeṣ*, “he arrived before me.” It is also an adjective ; as အရင်မယား *ărěng măyaṣ*, “a former wife.”

ရှောက် *shouk*, “to cross over,” is used as an affix implying “across, over ;” as တံတားရှောက် *tădaṣ shouk*, “across the bridge.”

ကြောင်း *gyoungṣ*, “business, affair,” is used in the sense of “by,” as in the sentence ; ဤမြို့ကထိုမြို့ရောက်ရေကြောင်း *ee myō gă htō myōṣrouk régyoungṣ*, “from this city to that city by water.”

The application of these causal affixes is by no means confined to nouns substantives, but any word however compounded or even a whole sentence, if it be the agent, or subject of a verb, and in the participial form of သည် *thee*, may be inflected with the corresponding affixes ; as လူတယောက်သည်ကုလားထိုင်ခွံထိုင်နေသည်ကိုမြင်လျှင် *lōō tăyouk thee kōōlaṣ htōing hnōit htōing néthee gō myěng hlyěng*, “should you see a person sitting in a chair ;” here the whole sentence, except the two last words, is the object (“a person sitting in a chair,”) of the verb “see,” and therefore takes the objective affix ဝို့ *gō* ; and so with any other causal affix the construction may require.



Causal affixes are sometimes found connected to their nouns by the connective affix သော *thăũ*, or သည် *thee*; as သုရားသခင်မျက်နှာတော်သောအားဖြင့် *phōōraṣthăkhěng myěthna dāũ thăũ aaḥpyěng*, “by means of the countenance of the Deity.”

But only those causal affixes, that express some substantive quality are thus connected; as အားဖြင့် *aaḥpyěng*, which is composed of အား *aaḥ*, “force,” and ဖြင့် *hpyěng*, “ditto;” such an affix as ကို *kō*, could not be so connected except to convey an *indefinite* idea; such as of time in the phrase တနေ့သို့ကား *tă nê thă hnōit gaḥ*, “for once upon a time, on a certain day;” here the indefinite idea is conveyed by the use of the connective affix သ *thă*, with a causal affix ည့် *hnōit*, which does not express any substantive idea.

The above will be sufficient to shew the manner in which compounds are formed to express the various relations of nouns rendered in other languages by the use of prepositions.

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*On the use and application of THE HONORIFIC AFFIX OR INCREMENT တော် dāũ,*  
in connection with nouns.

တော် *dāũ*, the honorific affix, is an adjective implying “excellent, superlative,” (i e. not an inherent quality of excellence, as an “*excellent* man;” but rather, “appertaining or belonging to what is excellent”) and is affixed to the names, or to the nouns implying the actions, words, property or any thing in any way connected with divine, regal, or sacred persons or things, and is always attached immediately to the noun, before all other affixes whether of gender, number, or case;



ကျွန် *kywŏn*, “a slave;” ကျွန်တော် *kywŏn dāū*, “the slave of an excellent person,” i. e. “your excellency’s slave;” “I,” (inferior;) ကျွန်တော်တို့ *kywŏn dāū dō*, the same in the plural “We,” inferior; ကျွန်မ *kywŏn mā*, “a female slave;” ကျွန်တော်မ *kywŏn dāū mā*, “I,” (feminine inferior;) ကျွန်တော်မတို့ *kywŏn dāū mā dō*, “We,” (fem. plur. inf.) When used with nouns to which a compound causal affix is attached, တော် *dāū*, is not applied to the original noun, but to the root of the affix; as သခင်ဘုရားကိုယ်နောက်တော်သို့ငါလိုက်ပါမည် *thākēng hpŏōraꣳ kōh nouk dāū thō gna lōik ba mee*, “my Lord and Master, thee will I follow.” For the application and use of this affix with verbs, Vide under Verb, *honorific mood*.

#### PRONOUNS.

In the Burmese language there are no pronouns adjective, or pronouns relative, both being expressed by the modified use of the pronoun substantive.

#### PRONOUN SUBSTANTIVES.

ငါ *gna*, “I,” mas. or fem. used when addressing an inferior, or when speaking to, or of one’s self.

ငါတို့ *gnadō*, “We,” plur. of the above, mas. or fem. Also when great personages are speaking of themselves, sometimes in such cases the final တို့ *dō* is only used; as ငါတို့၏အမှာတော်အတိုင်း *gnadō ee āhma dāū ādōingꣳ*, “according to our order,” or တို့၏အမှာ *dō ee āhma*, &c.

ကျွန်နု *kywŏnnōk*, or အကျွန်နု *ākwywŏnnōk*, “I,” mas. or fem. used when addressing an equal, or speaking in a familiar manner of one’s self; is pronounced, and commonly written; ကျနု *kyānōk*, and sometimes



ကျုပ် *kyōōk*. ကျွန်ုပ်တို့ *kywōnnōōkdō*, plur. of the above ; also ကျွန်ုပ်တို့ *kyānōōkdō*, or ကျုပ်တို့ *kyōōkdō*.

ကျွန်တော် *kywōndāū*, “ I,” mas. sing. used to a superior, “ your slave, servant.”

ကျွန်တော်တို့ *kywōndāūdō* plur. of the above.

ကျွန်တော်မ *kywōndāūmă*, fem. of ကျွန်တော် *kywōndāū*.

ကျွန်တော်မတို့ *kywōndāūmădō*, plur. of the preceding.

အကျွန် *ākrywōn*, “ I,” mas. used when addressing a superior, “ your slave,” &c.

အကျွန်တို့ *ākrywōndō*, plur. of the preceding

ကျွန်မ *kywōnmă*, or by abbrev. ကျမ *kyămə*, is the feminine of အကျွန် *ākrywōn*. All these last are compounds of the root အကျွန် *ākrywōn*, “ a slave, subject.”

တပြည့်တော် *tăbyēdāū*, “ I,” mas. used only when addressing a priest, or religious teacher, from တပြည့် *tăbyē*, “ a disciple,” and တော် *dāū*, honorific.

ကိုယ် *kōh*, “ one’s self, myself, thyself, himself,” according to the context, and either mas. or fem. When by itself, it implies “ thou thyself: sometimes the personal pronouns are superadded ; as ငါကိုယ် *gnakōh*, “ I myself ;” သင်ကိုယ် *thēngkōh*, “ thou thyself ;” သူကိုယ် *thōōkōh*, “ he himself.”

ကိုယ်တို့ *kōhdō*, by corruption ကိုယ်ရိ *kōh rō*, plur. of the preceding ; when by itself, it implies “ ye yourselves ;” ငါတို့ကိုယ် *gnadōkōh*, “ we ourselves ;” သူတို့ကိုယ် *thōōdōkōh*, “ they themselves.” It is often variously reduplicated with မိမိ *miemie*, and other cognate words ; as



မိမိကိုယ် *miemie kōh*, ကိုယ်ရှင် *kōh shěng*, ကိုယ်ကြပ် *kōh gyāt*, ကိုယ်တိုင် *kōh dōing*.

မိမိ *miemie*, same as ကိုယ် *kōh*, မိမိတို့ *miemiedō*, plur. မိမိ *miemie*, is used chiefly, when speaking of the 2nd, and 3rd persons.

ကိုယ်တော် *kōh dāū*, “Thou,” mas. or fem. used when addressing superiors.

တတာ *tāga*, “Thou,” used by a priest when addressing a layman respectfully, implies “a supporter of religious characters and institutions.”

တတာမ *tāga mā*, fem. of the preceding.

ကွယ် *kway*, mas. and fem. “Thou,” used when addressing equals, and kindly to inferiors ; ကွယ်တို့ *kwaydō*, the corresponding plur. sometimes corrupted into ကွယ်ရီ *kwayrō*, and ကရီ *kārō*,

မင်း *měng*, mas. and sometimes fem. “Thou,” used to inferiors, or familiarly to equals ; မင်းမ *měng mā*, fem. of the preceding.

မောင်မင်း *moung měng*, mas. “Thou,” used to inferiors.

မောင်ရှင် *moung shěng*, a term of compellation, addressed to men younger than one's self, and commonly by women.

ကိုရှင် *kōshěng*, a term of compellation used to men ; from အင်ကို *ākkō*, “an elder brother,” and အရှင် *āshěng*, “Sir.”

သင် *thěng*, mas. and fem. “Thou,” when used colloquially somewhat inferior, chiefly used in writing, and has no reference to relative condition ; သင်တို့ *thěng dō*, the plural, when used in reference to a single person, is honorific ; as ဘုရားသင်တို့အမှာတော်အတိုင်း *hpōōra: thěng dō āhma dāū ādōing*, “My Lord, in conformity to your Lordly mandate.” သင်မ *thěng mā* is also used in the feminine.

နှင် *něng*, mas. and fem. “Thou,” used to inferiors, and to animals.



ချင်း *khyěng*, “You,” mas. or fem. used only in the phraseology of the Courts of Law, from အချင်း *ākhyěng*, “a companion.”

သူ *thōō*, “he, she, or it,” is chiefly used substantively, implying “a person;” as ကောင်းသောသူ *koung:thăū thōō*, “he that is good, a good person;” ထိုသူ *htōthōō*, “that person.” သူ *thōō* is used by implication as a substantive, exactly similar to the words “he” and “she,” in the sentence “I am he, I am she.”

#### PRONOUN ADJECTIVES

Are expressed in the Burmese language by the use of the possessive case of their respective personal pronouns; the affix ဤ *ee*, of the possessive case is however seldom expressed; as ငါအိမ် *gnaieng*, “my house,” for ငါဤအိမ် *gnaeeieng*, “the house of me;” ကျွန်ုပ်မယား *kywōnnōök māyaz*, “my wife.” When those pronouns are used which are compounds of the honorific affix တော် *dāū*, it (the honorific affix) is always applied to the substantive; as ကိုယ်တော် *kōh dāū*, “your excellency,” ကိုယ်အဖေတော် *kōh āhpă dāū*, “your excellency’s father.”

Pronominal adjectives may be connected to nouns by the relative increment သော *thăū*, in the same way as common adjectives; as သူသောဥစ္စာ *thōō thăū ōōtstsā*, “another’s goods;” or သူ၏ဥစ္စာ *thōō ee ōōtstsā*, “the goods of another.” This is because သော *thăū*, is an affix of the present time, as is also the time inherent in the possessive case of a noun; so that either may be attached to a pronoun, when used with an appellative to express a present pronominal attribute of such appellative.

သူ *thōō*, is used to express “of or belonging to another;” as သူဥစ္စာ *thōō*



*ōōttsa*, “another’s goods;” သုအသရေ *thōō āthāré*, “another’s reputation.”

ရင်း *rěng*, “one’s own,” seems indefinitely applied and may be either prefixed, or affixed. In the latter case the personal pronoun in the possessive case is prefixed, and it then refers to that person; as ရင်းဥစ္စာ *rěng* *ōōttsa*, implies “one’s own property, i. e. “personal property” indefinitely considered; ငါ၏ဥစ္စာရင်း *gna eeōōttsa rěng*, “my own property.”

#### THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS

Are properly adjectives, and connected to the noun substantive by the usual connective *သော* *thāū*, which however is seldom expressed; as ထိုသူ *htō thōō*, “that person,” properly ထိုသောသူ *htō thāū thōō*, “the person who is that.”

ဤ *ee*, or သည် *thee*, “this;” as ဤသူ *ee thōō*, “this person;” သည်လူ *thee lōō*, “this man;” used according to the euphony.

ထို *htō*, “that;” as ထိုလူ *htō lōō*, “that man.” Sometimes reduplicated to form a plural; as ထိုထို *htō htō*, “those others;” ထိုထိုမင်းတို့ *htō htō měng* *dō*, “kings of other countries, foreign monarchs.”

ယင် *yěng*, “that, that same;” ယင်အခါ၌ *yěng ākha hnōit*, “at that same time,” alluding to something past.

ဟော့ *houk*, ဟို *hō*, ဟုတ် *hōō*, “that,” generally used in conversation, where the thing is pointed at. Vide Adverbial Compounds of these pronouns.

အနည် *ānee*, အို *ō*, “that,” used when a thing is pointed at; the first is somewhat exclamatory.



သင်း *thěng*, mas. fem. or neut. “this or that;” chiefly used substantively;

as ဘယ်သင်း *bhaythěng*, “who or what;” ထိုသင်း *htōthěng*, “that;”

ကောင်းသင်း *koungthěng*, “that, or this good person, or thing.”

ကဲ့သို့ *gəithō*, the causal affix “like, such as,” is used adjectively in con-

nection with any of the demonstrative pronouns; as ဤကဲ့သို့သောလူ

*ee gəithōthăŭ lōō*, “a man such as this;” ထိုကဲ့သို့သောလူ *htō gəithō thăŭ*

*lōō*, “a man such as that.”

အထိ *adie*, “what?” interrogative pronoun.

အဘယ် *ābhay*, “what,” most common; frequently when combined with

words it is contracted to အဘဲ *ābhai*, or ဘယ် *bhay*; and when com-

pounded with either the pronoun သူ *thōō*, or the causal affix သို့

*thō*, it is often contracted to အ *ā*; as အသူ *āthōō*, “who? what person?”

for အဘယ်သူ *ābhaythōō*; အသို့ *āthō*, “how? in what manner, or sort?” for

အဘယ်သို့ *ābhaythō*. ဘယ် *bhay*, when combined with ဟာ *ha*, “mat-

ter, concern,” especially when used interjectionally, is often contracted

to ဘာ *bha*; as ဘာလည်း *bhalee*, “what? what is it?”—in full ဘယ်ဟာ

ရှိသည်လည်း *bhayhashie theelee*, “what thing, or matter is it?” Some-

times, provincially, the initial ဘ *bhă*, is permuted to ဇ *dză*; as

ဇာလည်း *dza lee*, for ဘာလည်း *bhalee*. In ancient parlance ဘယ် *bhay*,

was abbreviated into ဝ *pă*; as ဝသို့ *păthō*, for ဘယ်သို့ *bhaythō*.

When used with words of time, နံ *năñ*, from အနံ *ānăñ*, (the specific idea of time; as “a date, birth-day, anniversary, &c.”) is affixed; as အဘယ်နံအရက် *ābhay năñ ārēt*, “what date or day.”

When used in asking questions of number; as “how many?”

the numeral နှစ် *hneet*, “two,” is used as a numeral adjunct, and inter-



venes between it and the generic affix ; as လူတယ်နှစ်ယောက်ရှိသည်လာ *lōō bhay hneet youk shie thee la*, “ how many men are there ?” ဝလင်းတယ် နှစ်လုံးရှိသည်လာ *pālēngz bhay hneet lōōnz shie thee la*, “ how many bottles are there ?” \* When asking an indefinite question, မျှ *hmyā*, “ as much as” is used in connection with the interrogative pronouns ; as တယ်မျှရှိသနည်း *bhay hmyā shie thā nee*, “ how much is there ? how many may there be ?” အချား *ākhyaz*, “ other ;” တချား *tākhyaz*, “ another.”

မည် *mee*, မည်သည် *meethee*, မည်ရွာ *meerwa*, မည်ဝါ *meewa*, with their various reduplications, all express “ what, whatever ;” as မည်သူ *meethōō*, “ who ever.” Sometimes the interrogative အဘယ် *ābhay*, is superadded ; as အဘယ်မည်သောသူ *ābhaymeetthāūthōō*, “ whosoever,” antecedent, and relative combined.

ဤမည် *ee mee*, “ such,” indefinite.

အကြင် *ākhyēng*, “ whatever ;” as အကြင်သူ *ākhyēngthōō*, “ whoever.” When used with words of time နှံ *nān*, is superadded.

သို့ *thō*, the affix of the objective case is often found having a signification in the Burmese language, which can only be rendered by the English pronoun “ thus, like that ;” it must be borne in mind that this root conveys the abstract idea of motion towards, and then its use may be more easily understood, it is seldom used except in compounds ; as သို့က *thōgā*, “ hence ;” သို့မဟုတ် *thōmāhō*, “ if such be not the case, or else.”

When သို့ *thō*, is affixed to a demonstrative or interrogative pronoun it has a similar power ; as ဤသို့သောသူ *ee thōthāūthōō*, “ a man such as

\* This idiomatic peculiarity perhaps arose from the probable mode of counting being by couples.



this, a man who has attained to this;" ဤသို့သောအရာ *eethō thăũ āra*, "an affair such as this;" ထိုသို့ *htō thō*, "such as that;" ဘယ်သို့ *bhaythō*, "such as what?" Or to express its meaning exactly, သို့ *thō*, in signification bears exactly the same relation to ထို *htō*, "that;" that "there for," does to "there."

နို့ *nō*, "thus," a corruption of the preceding.

The demonstrative and interrogative pronouns are compounded with the causal and other affixes, to form cognate adverbs, conjunctions, &c.

ဤ *ee*, and its compounds.

ဤက *ee gǎ*, and ဤမှ *ee hmǎ*, "hence," from ဤ *ee*, "this," and က *gǎ*, and မှ *hmǎ*, "from."

ဤကြောင့် *ee gyōung*, "on this account," from ကြောင့် *gyōung*, causal affix.

ဤမှာ *ee hma*, "thus," from မှာ *hma*, "in," causal affix.

ဤမူကား *ee mōō ga*, "thus, in reference to this," from မူကား *mōō ga*, causal affix, q. v.

ဤသို့ *eethō*, "such as this, of such a kind or tendency as this," from သို့ *thō*, causal affix, q. v.

ဤသို့မှ *eethō hmǎ*, or ဤသို့က *eethō gǎ*, "hence, from such sort," from ဤသို့ *eethō*, and မှ *hmǎ*, and က *gǎ*.

ဤသို့ကြောင့် *eethō gyōung*, or ဤသို့သောကြောင့် *eethō thăũ gyōung*, "on account of such being the case, therefore," from ဤသို့ *eethō*, and ကြောင့် *gyōung*, causal affix, q. v.

ဤမဟုတ် *ee mǎ hō*, "or,—or else,—otherwise,—if not thus," from ဤ *ee*, "this," မ *mǎ*, "not," and ဟုတ် *hō*, "true, right, the case."



ဤနည်းတူ *ee nee: tōō*, “such as this,” from ဤ *ee*, “this,” နည်း *nee:*, “manner,” and တူ *tōō*, “similar.”

သည် *thee*, may be used instead of ဤ *ee*, with any of the above compounds where euphony requires.

ထို *htō*, and its compounds.

ထို *htō*, has exactly the same compounds as the preceding, “that” being inserted in the place of “this.”

ယင် *yěng*, and its compounds.

ယင်သို့ *yěngthō*, “it being thus, if so;” ယင်သို့မဟုတ် *yěngthō mǎhō*, “it not being so, if not so.”

အဘယ် *ābhay*, or ဘယ် *bhay*, and its compounds.

အဘယ်သို့ *ābhaythō*, or ဘယ်သို့ *bhaythō*, abbrev. အသို့ *āthō*, and corrupted to အနို့ *ānō*, “how? where to?” from သို့ *thō*, causal affix, q. v. နည်း *nee:*, “manner, kind,” is sometimes added; as အဘယ်သို့နည်း *ābhaythō nee:*, “in what like manner?”

ဘာပြုလို့ *bhapyōōlō*, “why? wherefore?” from ဘယ် *bhay*, “what?” ဟာ *ha*, “thing,” ပြု *pyōō*, “to do,” and လို့ *lō*, “to want,” lit. “wanting to do what thing?” often colloquially pronounced ဘာဘူ *bhabhōō*, and provincialized to ဇာပြုလို့ *dza pyōōlō*.

ဘယ်က *bhaygǎ*, or ဘယ်မှ *bhayhmǎ*, “whence?” from မှ *hmǎ*, “from,” causal affix, q. v.

ဘယ်ကို *bhaygō*, “what? whence?” from ကို *gō*, causal affix, q. v.

ဘယ်မှာ *bhayhma*, “where? wherein?” from မှာ *hma*, “in,” causal affix.

ဘယ်ကြောင့် *bhaygyoung*, “why? wherefore? for what reason?” from ကြောင့် *gyoung*, causal affix, q. v.



ဘယ်သို့က *bhaythō gǎ*, or ဘယ်သို့မှ *bhaythō hmǎ*, “how? why? wherefrom? whence?” from ဘယ်သို့ *bhaythō*, “such as what?” and မှ *hmǎ*, and က *gǎ*, causal affixes.

ဘယ်သို့မှာ *bhaythō hma*, “whence? wherein? in which case?” from ဘယ်သို့ *bhaythō*, and မှာ *hma*, causal affix.

ဘယ်ကြောင့်နည်းဟူကား *bhaygyoṁng nee hōō mōōga*, or ဘယ်သောကြောင့်နည်း &c. *bhaythǎṁ gyōṁng nee*, &c.; or ဘယ်သို့ကြောင့်နည်း &c. *bhaythō gyōṁng nee*, &c.; or ဘယ်သို့သောကြောင့်နည်းဟူကား *bhaythō thǎṁ gyōṁng nee hōō mōōga*, “on account of which matter, to wit, wherefore, (not interrogative) because,” from ဘယ် *bhay*, or ဘယ်သို့ *bhaythō*, ကြောင့် *gyōṁng*, causal affix, နည်း *nee*, “manner, way, method,” ဟူ *hōō*, connective affix, and မူကား *mōōga*, causal affix.

သို့ *thō*, and its compounds.

သို့ရာ *thōra*, “thus,” v. p. 36.

သို့ကြောင့် *thōgyōṁng*, “wherefore, (not interrogative) on that, or this account,” from သို့ *thō*, and ကြောင့် *gyōṁng*, causal affix.

သုံဝင် *thōtsēng*, “as much as, the same as,” from သို့ *thō*, “unto,” and ဝင် *tsēng*, “to attain.”

သို့တပြီး *thōtǎbyee*, or သို့တပြီးကား *thōtǎbyee ga*, “therefore, although being so,” from သို့ *thō*, “unto,” တ *tǎ*, formative prefix, ပြီး *byee*, “fulfilment, attainment to,” and ကား *ga*, causal affix, lit. “having attained to this point; because of attainment to this point.”

သို့ပြီး *thōbyee*, “if so, being so, as having been so,” from သို့ *thō*, & ပြီး *byee*.

သို့ပြီးမှ *thōbyee hmǎ*, “after being so, when it has been so,” from သို့ပြီး *thōbyee*, and မှ *hmǎ*, causal affix.



သို့ဖြစ် *thō hpyeet*, “wherefore, therefore,” from သို့ *thō*, and ဖြစ် *hpyeet*, “to be ;” it is generally connected to the rest of the sentence by ရှိ *rwé* ;  
 သို့ဖြစ်လျှင် *thō hpyeet hlyəng*, “such having been the case,” or “should such be the case.”

သို့ရှိ *thō mō*, “therefore, if so,” from သို့ *thō*, and ရှိ *mō*, “because ;” ရှိရှိ *nō mō*, corrupt.

သို့မှ *thō hmă*, or သို့က *thō gă*, “hence, from this, whence,” applied to place or manner, from မှ *hmă*, and က *gă*, causal affix.

သို့မှာ *thō hma*, “therein, wherein ;” applied to manner, or place.

သို့မဟုတ် *thō mǎhō*, “or else, if not so, such not the case,” from သို့ *thō*, “thus,” မ *mă*, “not,” and ဟုတ် *hō*, “right, true, the case.”

သို့တရန် *thō tǎ mǎñn*, “as much as, the same as, about the same ;” from သို့ *thō*, တ *tǎ*, formative prefix, and အရန် *ǎmǎñn*, “again.”

သို့တမူကား *thō tǎ mōō ga*, “therefore, for the above reason,” also the exceptive conjunction “but,” from သို့ *thō*, တ *tǎ*, formative prefix, မူကား *mōōga*, causal affix, “regarding, in reference to.”

သို့မချည်း *thō mǎkhyee*, “if not so, therefore,” in the sense of “because not so, if not so,” from သို့ *thō*, မ *mă*, “not,” and ချည်း *khyee*, “nothing but.”

သို့သောလည်း *thō thǎū lee*, “notwithstanding it is so, nevertheless,” from သို့ *thō*, သော *thǎū*, connect. affix, and လည်း *lee*, “moreover.”

သို့မျှ *thō hmyă*, “so much,” from သို့ *thō*, and မျှ *hmyă*, “as much as.”

မည် *mee*, and its compounds.

မည်သို့ *mee thō*, “of what sort ?” မည်သို့လူ *mee thō lōō*, “what sort of man ?”

မည်သို့သောအရာ *mee thō thǎū āra*, “what sort of an affair ?”



မည်မျှ *mee hmyă*, “so much,” indefinite ; as အဖိုးမည်မျှထိုက်၏ *ăhpōꜛ mee hmyă htōik ee*, “the price is so and so.”

အချားသို့ *ăkhyaꜛ thō*, “aside, apart, elsewhere,” from အချား *ăkhyaꜛ*, “another, separate,” and သို့ *thō*, “to, towards.”

ဟို *hō* is combined with the locative affixes မှာ *hma*, “in,” and မှ *hmă*, “from,” to form adverbs of place when the object is pointed at or otherwise designated ; the sound of the pronoun is prolonged or shortened according to the relative distance ; as ဟိုမှာ *hohma*, “there,” when comparatively near ; ဟိုမှာ *hōhma*, when further ; and ဟော့မှာ *houhma*, when at a still greater distance.

#### On rendering of the Pronoun Adjective—None.<sup>1</sup>

The only way of expressing the idea of “none,” in the Burmese language, is by the use of the interrogative pronoun ဘယ် *bhay*, “what?” မျှ *hmyă*, “as much as,” and မ *mă*, “not ;” as ဘယ်သူမျှမရှိပါ *bhay thōō hmyă mă shie ba*, “there is no one,” lit. “there is not so much as what person ;” it is to be borne in mind that all causal affixes always precede the adverb မျှ *hmyă* ; as ဘယ်သူအားမျှမဆိုနှင့် *bhay thōō aaꜛ hmyă mă tshō hněng*, “tell it to no one,” lit. “tell it not so much as to what person :” or မျှ *hmyă*, may be omitted ; as အဘယ်သူအားမပြောနှင့် *ăbhay thōō aaꜛ mă pyăũ hněng*, “speak not to what person,” i. e. “to no one.” ဘာမယူ *bha mă yōō*, “take not any thing ;” ဘာကိုမျှငါမတွေ့နိုင်ပြီ *bha gō hmyă gna mă twé hnōing byeeꜛ*, “I have been able to find nothing,” lit. “I have not been able to find so much as what thing ;” sometimes မည်သည် *meethee*, “whatever,” is substituted for ဘယ် *bhay* ; as မည်သည်သူမရှိ *meethee thōō mă shie*, “there is none.”



The same idea is also conveyed by the use of the numeral ဘဲ *tă*, "one;" a generic affix; the word မှ *hmyă*; and the negative particle မ *mă*, and then no individual of the class expressed by the generic affix is implied; as လူဘယ်နှယောက်ရှိသည်လဲ *lōō bhay hneet youk shie thee la*, "how many men are there?" တယောက်မှမဟိ *tă youk hmyă mă hie*, "no one, i. e. "not so much as one person;" sometimes the word မှ *hmyă* is omitted, and the persistive affix လေ *lé*, introduced; as တပြားလေမဟိ *tă byas lé mă hie*, "there is not a single flat thing," i. e. "piece of money." Sometimes an interrogative verbal affix is used in connection with the negative; as ဘာလည်း *bha lee*, "what?" ဘာလည်းမဟိ *bha lee mă hie*, "nothing," lit. "there is not what."

"NEVER" is thus expressed; တရံတခါမှမ *tă răn tăkha hmyă mă*, "not so much as once;" from အခါ *ăkha*, and အယံ *ăyăn*, "time."

#### THE RELATIVE INCREMENT သော *thăŭ*.

There is no relative pronoun properly so called in the Burmese language, but its place is supplied by the use of the connective affix သည် *thee*, or သော *thăŭ*, connecting the adjective with its noun; as ကောင်းသောလူ *koungs thăŭ lōō*, "the man who is good." In the same way any sentence however complicated may be connected with its noun; as ငါ့ကိုနေ့တိုင်းနေ့တိုင်းရိုက်လျက်သောသူ *gna gō né dōing né dōing rōit lyēt thăŭ thōō*, "the man who keeps beating me day after day;" when a verb in the present tense expresses the relative, the affix သည် *thee*, becomes the connecting affix; as ပြုသည်သူ *pyōŭ thee thōō*, "the man who does, the doer;" ပြေးသည်သူ *byé thee thōō*, "the man who runs, the runner;" လာမည်သောသူ *a mee thăŭ thōō*, "the man who shall come."



## ADJECTIVES.

The adjective, as has been already stated, (*Introduction*) expresses the *present* attribute of an appellative, for this reason, any compound sentence, or any part of speech, if connected to the substantive by an affix of the present time, or by the substantive verb in the present tense, or by the affix ၏ *ee*, of the possessive case, which last, as has been remarked, (vide *Introduction*), is itself but an affix of the present tense ; becomes an adjective ; as ထွသောနှင်းဆီပွင့် *hlă thăũ hněngꣳ, tshee pwěng*, or ထွရှိသောနှင်းဆီပွင့် *hlă shie thăũ hněngꣳ tshee pwěng*, “a beautiful rose ;” သစ်ပင်၏အသီး *theet pěng ee ātheeꣳ*, or သစ်ပင်၏ရှိသောအသီး *theet pěng ee shie thăũ ātheeꣳ*, “the fruit of the tree ;” မြို့သို့လမ်း *myō thō lănz*, or မြို့သို့သောလမ်း *myō thō thăũ lănz*, or မြို့သို့ရှိသောလမ်း *myō thō shie thăũ lănz*, “the road to the city ;” ယခုလူတို့ *yă khōō lōō dō*, or ယခုရှိကြသောလူတို့ *yă khōō shie kyă thăũ lōō dō*, “the men that are now.” But it will be necessary to dwell, here, only upon the following three methods which are the most commonly in use.

1st. By *prefixing* the simple root, connected to the noun by the connective affixes သည် *thee*, or သော *thăũ* ; as ကောင်းသည်လူ *koungꣳ thee lōō*, or ကောင်းသောလူ *koungꣳ thăũ lōō*, “the good,” or “a good man ;” ငယ်သည်လူ ခလေ *gnay thee lōō gālé*, or ငယ်သောလူ ခလေ *gnay thăũ lōō gālé*, “a little boy ;” ထွသောမိန်းမ *hlă thăũ mienꣳ mǎ*, “a beautiful woman.”

2ndly. By *affixing* the simple root itself without any connecting affixes ; as လူကောင်း *lōō koungꣳ*, “a good man ;” လူခလေငယ် *lōō gālé gnay*, “a little boy ;” မိန်းမထွ *mienꣳ mǎ hlă*, “a beautiful woman.”



3rd. By *prefixing* the root in the form of the 1st class of derivative nouns without any connective affix ; as အကောင်းလူ *āgoung:lōō*, “ a good man ;” အငယ်လူခလေ *āgnaylōō gālé*, “ a little boy ;” အလှမိန်းမ *āhlā mien:mă*, “ a beautiful woman.” In this case the qualifying root is properly a substantive in the possessive case, the affix ဤ *ee*, being understood ; as အကောင်းဤလူ *āgoung:ee lōō*, “ a man of goodness ;” and so on with the other examples. In this case, also the connective affix ထော *thāū*, may be used ; as အကောင်းထောလူ *āgoung:thāū lōō*, “ a good man ;” အလိမ္မာထောလူ *āliemmathāū lōō*, “ a wise man.”

Should it be necessary to express the relations of any of these qualified nouns ; in the first and third cases, the noun itself is inflected with the causal affixes, or affix of number ; as ကောင်းသောလူ၏ *koung:thāū lōō ee*, or အကောင်းလူ၏ *āgoung: lōō ee*, “ of a good man ;” ငယ်သောလူခလေရှိ *gnaythāū lōō gālé hpō*, or အငယ်လူခလေရှိ *āgnaylōō gālé hpō*, “ for a little boy ;” ကောင်းသောလူတို့ *koung:thāū lōō dō*, or အကောင်းလူတို့ *āgoung: lōō dō*, “ good men ;” လှသောမိန်းမတို့ *hlāthāū mien:mă dō*, “ beautiful women.”

But in the 2nd case, where the simple root is affixed to the noun, the qualifying root or adjective, and not the noun becomes inflected with all affixes, whether of number, of case, or gender ; as နွားကြီးမ *nwa:gyee:mă*, “ a big cow ;” နွားကြီးမတို့ *nwa:gyee:mă dō*, “ big cows ;” လူကောင်း၏ *lōō koung: ee*, “ of or belonging to a good man ;” လူခလေငယ်တို့အား *lōō gālé gnay dō aas*, “ to little boys ;” မိန်းမတို့သည် *mien:mă hlā dō thee*, “ the beautiful women ;” ခွေးရူးမတို့ကြောင့် *khwé:rōō mă dō gyoung*, “ on account of the mad bitches.”



In the first instance, where the simple root is connected to the noun by the connective affixes သည် *thee*, or သော *thăŭ*, the root, if a verbal one, will admit of being inflected with its own numeral affix; as စားသောနေရာ *tsa: thăŭ né ra*, “an eating place;” စားသောနေရာတို့ *tsa: thăŭ né ra dō*, “eating places;” စားကြသောနေရာ *tsa: kyă thăŭ né ra*, “a place where a plural number of persons eat;” စားကြသောနေရာတို့ *tsa: kyă thăŭ né ra dō*, “places where a plural number of persons eat.”—v. p. 34.

When a substantive verb is to be qualified, the adjective is generally used in the form of the third case; as အကောင်းဖြစ် *ăgoung: hpyeet*, “to be,” or “become good;” ဤလူတို့အမိုက်ဖြစ်ကြသည် *ee lōō dō ămōik hpyeet kyă thee*, “these men are become foolish.”

When a substantive has two qualifying roots or adjectives, it is often repeated with each; as လူကောင်းလူငယ် *lōō koung: lōō gnay*, “a good man a little man,” i. e. “a good little man;” or sometimes one adjective precedes in the substantive form, and the other is affixed as in the third and second methods; as အဖြူမြင်းကြီး *ăhpyōō myěng: gyee:*, “a great white horse.”

Sometimes the root in an adverbial form is used; as များစွာသောသူ *mya: tswa thăŭ thōō*, “numerous persons;” or a compound sentence may be the qualifier; as ရှိသမျှသောသူ *shiethă hmyă thăŭ thōō*, “as many persons as there are.” The forms of these qualifying roots are very various; as အဆင့်ဆင့် *ătshěngtshěng*; is an adverbial form of the root ဆင့် *tshěng*, “to accumulate, put one on another,” and implies “one after another,” as “day after day;” အသွယ်သွယ် *ăthway thway*, is the same form of the root သွယ် *thway*, “to be in a continuous row, to flow as a river,” and they, (in the adverbial form) imply an indefinite



degree of the qualities expressed by the root ; hence အဆင့်ဆင့်အသွယ်  
သွယ်အခင်းတို့ *ătshěngtshěng ħthwaythway ħkhănz dō*, implies “ rooms,”  
affected with those qualities, that is “ different stories, and continued  
suits of apartments.”

#### ON THE COMPARISON OF ADJECTIVES.

The first or most imperfect degree of comparison may be formed  
in some cases by the reduplicating of the simple root, and adding the  
short accent ; as ငန့် *gnănz*, “ salt,” ငန့်ငန့် *gnănzgnănz*, “ saltish ;” ချို *khyō*,  
“ sweet,” ချိုချို *khyōkhyō*, “ sweetish ;” or, where a heavy accent is ex-  
pressed in the original, the root may be shortened by omitting the  
vowel ; as ခါး *kha:*, “ bitter,” ခခ *khăkhă*, “ bitterish.”

The most usual way of expressing, what in English is styled the  
comparative degree, is by the use of the affix ထက် *htět*, (from  
အထက် *ăhtět*, “ an upper” or “ a superior part,”) attached to the noun  
*against which the comparison is made*, (synonymous to the English  
“ *than*” in the same position,) and by the word သာ *tha*, a root signi-  
fying “ to increase, surpass,” being used in connection with the *adjec-*  
*tive, agreeing with or the root qualifying the substantive, whose comparison*  
*is wished to be expressed*. The root သာ *tha*, in such situations generally  
has the connective affix ရှိ *rwé*, attached ; as သာရှိ *tharwé* ; though သာ  
*tha* is the root in most common use, any synonymous one may be  
employed ; as လွန်ရှိ *lwónrwé*, from လွန် *lwón*, “ to excel, surpass ;” တိုးရှိ  
*tō:rwé*, from တိုး *tō:*, “ to advance, increase ;” ပွားရှိ *pwa:rwé*, from ပွား  
*pwa:*, “ to increase ;” တိုးတိုးရှိ *tsee:rwé*, from တိုး *tsee:*, “ to increase.” Ex-  
amples : ထိုလူထက်ရှိသူသားရှိကောင်းရှိပါသ် *htō lōō htěttee lōō tharwékoung:*



*shiepa thee*, “this man is better than that man,” lit. “than that man,” or “above that man, this man surpasses, and is good ;” ထိုကုလားသွီးထက်ကျန်မလွန်၍ပုဂံမဟုတ်လော *htōkōōla:thāmee:htēt kywōnmāhlwōnrwéhlāpaeemāhōla*, “am I not more beautiful than that foreign woman?” lit. “than that daughter of a foreigner, I excel and am beautiful, is it not so?” It will be perceived that the noun to which ထက် *htēt*, is affixed, is in the objective case. Instead of the connective affix ၍ *rwé*, the root, to which it is generally attached, is sometimes placed in the past participial form by the instrumental affix သဖြင့် *thāhpyēng*, “by, by means of,” in its character of a past participial affix ; as ဤလူထက်ထိုလူလွန်သဖြင့်ကောင်းသည် *ee lōō htēt htōlōō hlwōnthāhpyēngkounge:thee*, or လွန်သဖြင့်သာ၍ကောင်းသည် *hlwōnthāhpyēngtharwékounge:thee*, “that man is better than this man,” lit. “than this man, that man by means of excelling is good.”

Sometimes, and more correctly, the relative positions of the agent and nominative or the noun whose comparison is asserted, and that of the object or the noun against which the comparison is made, together with its affixes, are changed ; the one being last and the other first ; as ဤလူသည်ထိုလူထက်သာ၍ကောင်းမြင်ပါသည် *ee lōō thee htōlōō htēt tharwékounge:hpyeetpa thee*, “this man, than that man is better.”

When an inferior, or lesser comparative degree of comparison is to be expressed, the word အောက် *ouk*, “below,” may be substituted for ထက် *htēt* ; as ဤလူထိုလူအောက်သာ၍ကြီးသည် *ee lōō htōlōō ouk tha rwégyee:thee*, “this man is less than that man,” lit. “this man less than that man excels, and is great ;” ထိုလူခလေအောက်သာ၍ဆိုးသည် *htōlōō*



*gǎlé ouk tha rwé tshō thee*, “less wicked than that boy,” and so on.

When the idea of the comparison *not* existing, or being the case, is to be expressed, the adjective or qualifying root attached to the noun, is negated by the prefix of negation မ *mǎ*, as is also the root connected to the said qualifying root ; as ဤလူထိုလူထက်မသာ၍မကောင်းသင့် *ee lōō htō lōō htět mǎ tha rwé mǎ kounḡ thee*, “this man is not greater than that man,” lit. “this man more than that man, does not excel, and is not good ;” ကျွန်သည်ကိုယ်သခင်ထက်မသာ၍မကြီးရှိပါသင့် *kywōn thee kōh thǎkhēng htět mǎ tha rwé mǎ gyee shie thee*, “the slave is not greater than his Lord ;” or မသာ *mǎ tha*, may be omitted ; as ဤလူထိုလူထက်မကောင်းရှိပါသင့် *ee lōō htō lōō htět mǎ kounḡ shie ba thee*, “this man is not greater than that man.”

In all these cases the adjuncts သာ၍ *tha rwé*, လွန်၍ *kwōn rwé*, &c., may be omitted, and ထက် *htět* alone be used ; as တရိတ္တာန်ထက်မြတ်သင့်လူတို့ *tārietstshan htět myāt thee lōō dō*, “man that is more excellent than the beast ;” ဤလူကလေးထိုလူကလေးထက်ငယ်သင့် *ee lōō gǎlé htō lōō gǎlé htět gnay thee*, “this boy is less than that boy.”

As the idea of similarity implies a previous idea of comparison, it may not be out of place to mention that if in the above case the substantive against which the comparison is made, instead of being in the objective case, and having the affix ထက် *htět* ; have the connective affix နှင့် *hnēng*, attached ; either by itself or compounded with တူ *tōō*, or ညီ *gnyee*, both implying “equal ;” the idea of similarity will be expressed ; as ဤလူသည်ထိုလူနှင့်တူသာ၍ကောင်းသင့် *ee lōō thee htō lōō hnēng tōō tha rwé kounḡ thee*, “this man is as good as that



man ;” ကျန်မသည်ထိုကုလားသို့နှင့်လွန်၍ပွပါသည့် *kywǝn māthee htōkǝlaṯ thā meeṯ hněng lwǝn rweṯ hlā pa thee*, “ your handmaid is as beautiful as that daughter of a stranger.”

When နှိုင်းတူ *hněng tōō*, alone are used to express similarity, they are sometimes found separated ; the first, viz., (နှိုင်း *hněng*,) is attached to the noun, with which the comparison is made ; the other (တူ *tōō*,) is used as an adjective with the noun, whose similarity is asserted ; တူ *tōō* may even be made into the superlative degree ; as မျောက်တို့နှင့်ဗြိတိသားတို့တူတူ၏ *myouk dō hněng ee myō thaṯ dō tōō hlā ee*, “ the inhabitants of this city are very like monkeys.”

A kind of comparative degree may in the same way be formed in connection with a verb ; as မြင်ညာသို့ထက်ကျေးသို့သာ၍သွားလိမ့်မည် *myeet gnya thō htět kyéṯ thō tha rweṯ thaṯ liem mee*, “ (you) will go easier down than up a river,” lit. “ you will go more down, &c. ;” လူထက်ဘုရားသခင်တော်ကိုသာ၍ကြောက်ကြလော့ *lōō htět phǝǝraṯ thāk hěng dāū gō tha rweṯ kyouk lāṯ*, “ fear (ye) God, rather than man.” Or the adjunct သာ၍ *tha rweṯ*, may be omitted, and ထက် *htět*, alone expressed ; သွီးထက်သားကိုငါနှိုင်းချစ်၏ *thā meeṯ htět thaṯ gō gna hneet khyeet ee*, “ I love the son, more than the daughter.” Or when an absolute comparison is not meant to be expressed, ထက် *htět* is omitted, and သာ *tha*, alone used ; as ဤသို့ပြောသဖြင့်သာ၍ရလိမ့်မည် *ee thō pyāṯ thā hpyěng tha rweṯ yā liem mee*, “ by speaking thus (you) will obtain more.” This formation obeys the same rule as the comparison of adjectives ; as should the negative, &c. be wished to be expressed, it would be in the same manner ; as ဘုရားသခင်တော်ထက်လူတို့ကိုမသာ၍မကြောက်ကြနှင့် *phǝǝraṯ thāk hěng dāū htět lōō dō gō mā tha rweṯ*



*mă kyouk kyă hněng*, “fear (ye) not men, rather than God.”

ထက် *htět*, when used alone, may be rendered “beyond;” as အထိုင်းထက် *ădōing: htět*, “beyond measure.”

#### THE SUPERLATIVE DEGREE.

ဆုံး *tshōön*, from အဆုံး *ătshōön*, “an end, termination,” may be considered as the affix of the superlative degree, and may be appended to any word; as နောက်ဆုံး *nouktshōön*, “the last, or hindermost,” from နောက် *nouk*, “behind;” နောက်၌ *nouk hnōit*, “afterwards,” နောက်ဆုံး၌ *nouk tshōön hnōit*, “at last;” ကောင်းဆုံး *koung: tshōön*, “the best,” from ကောင်း *koung*, “good.” The superlative degree may likewise be expressed by reduplicating the root, and connecting it to its substantive by the connective affix သော *thăũ*; as ကောင်းကောင်းသောသူ *koung:koung: thăũ thōō*, “a very good person.”

Or by prefixing.

တယ် *tay*, “to be very,” either connected to the root by the affix ရှိ *rwé*, or not; as တယ်ကောင်းသောသူ *tay koung: thăũ thōō*, or တယ်ရှိကောင်းသောသူ *tayrwé koung: thăũ thōō*, “a very good man;” တယ်ထွ *tay hlă*, or တယ်ရှိထွသောမိန်းမ *tayrwé hlă thăũ mien:mă*, “a very beautiful woman.”

Or

အလွန် *ăhlwōn*, “exceedingly,” from လွန် *hlwōn*, “to exceed, surpass;” as အလွန်ကောင်းသောသူ *ăhlwōn koung: thăũ thōō*, “a very,” or “exceedingly good person.” When the superlative comparison is to be asserted the noun against which the comparison is made is necessarily in the plural number, and has the affix ဝှင် *dwěng*, “in, among,” or some similar one attached; and the adjunct သာ *tha*, or သာ၍ *tharwé*, or တယ်



*tay*, or တယ်၍ *tayrwé*, is used ; as ဤလူတို့တွင်ထိုလူသာ၍အလွန်ကောင်းသည့် *ee lōō dō dwěng htō lōō tha rwé āhlwōn koung:thee*, or ဤလူတို့တွင်ထိုလူတယ်၍အလွန်ကောင်းသည့် *ee lōō dō dwěng htō lōō tay rwé āhlwōn koung:thee*, or ဤလူတို့တွင်ထိုလူသာ၍အကောင်းဆုံးရှိပါသည် *ee lōō dō dwěng htō lōō tha rwé āgoung: tshōōn: shie ba thee*, or ဤလူတို့တွင်ထိုလူတယ်၍အကောင်းဆုံးရှိသည့် *ee lōō dō dwěng htō lōō tay rwé ākoung: tshōōn: shie thee*, all mean “among these men that one is the best.”

Sometimes the adverbial form of the root terminating in စွာ *tswa*, has a superlative signification ; as များစွာသောလူတို့ *mya: tswa thăũ lōō dō*, “very many persons ;” နီးစွာသောအိမ်တို့ *nee: tswa thăũ ieng dō*, “the nearest houses ;” ကြီးစွာနိမိတ် *gyee: tswa niemiet*, “a mighty sign.” When in this form ; အလွန် *āhlwōn*, or တယ် *tay*, may be prefixed, and it then forms a very strong superlative ; as အလွန်လှစွာမိန်းမ *āhlwōn hlă tswa mien: mǎ*, or တယ်လှစွာမိန်းမ *tay hlă tswa mien: mǎ*, “an exceedingly beautiful woman :” sometimes လှ *hlă*, in its adverbial form is found affixed ; as အရာ၌တတ်လှစွာသောဆရာ *āra hnōit tăt hlă tswa thăũ tshāra*, “a teacher exceedingly skilled in affairs.”

စွန်း *tswōn:*, “to be extreme, final,” also forms a superlative ; as အထက်စွန်း *āhtēt tswōn:*, “the topmost ;” အောက်စွန်း *ouk tswōn:*, “the lowermost ;” or it may imply the “top and bottom,” without any idea of comparison. မြေကြီးစွန်း *myé gyee: tswōn:*, “the uttermost part of the earth.”

များ *mya:*. A superlative is likewise formed by the use of the word များ *mya:*, “to be many,” especially with such compounds ; as ကျောက်ပေါ *kyouk pau*, “rocky,” from ကျောက် *kyouk*, “a stone,” and ပေါ *pau*, “numerous ;” ကျောက်ပေါများ *kyouk pau mya:*, “very rocky.”



မြတ် *myät*. With some roots, မြတ် *myät*, “to exceed,” is compounded to form a superlative; as မြင့်မြတ် *myěng myät*, “exceeding lofty.”

With adjectives implying number, amount, or quantity; the substantive form used after the noun, implies a superlative or increased degree; as လူအများရှိပါသည် *lōō āmyaꜥ shie pa thee*, “there are a good many men;” မိန်းမအနည်းရှိပါသည် *mienꜥmă āneeꜥ shie pa thee*, “there are a small number, very few women.”



## PART III.

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THE Numeral system of the Burmese is decimal, and similar in structure and application to that of the Pali and Sanscrit.

Most of the names of the numerals have some signification in the language, but it will be necessary to notice only two of them, which bear evident marks of allusion to the tenets of the Boodhist faith; they are သုံး *thōōn*, "three," and နှစ် *kō*, "nine," and are both sacred numbers; the first typifies the Boodhist triad ဗုဒ္ဓ *bōōddhā*, ဓမ္မ *dhāmmā*, သင်္ဂဃ *thēnggha*, "God, His Law, and the Congregation of his Saints;" according to Boodhism, from God proceeded the Law; and from the Law came those who fulfilled it; for that human intelligence has in itself the power of transcendental perfectibility, is the diagnostic dogma, the foundation stone of Boodhism as a religion: for this reason သုံး *thōōn*, "three," implies likewise, so to perform one's moral exigencies, as, by becoming enrolled in the latter member of the tri-une Three, (the သင်္ဂဃ *thēnggha*), to become also a component part of the Supreme Triad the သရဏဂုဏ် *thārāṇāgōōṇ*, "the Supreme, and final attributes beyond which there is no passing." The number "nine," in the same manner is a *triple* combination of "three;" a trebly expressive symbol, therefore, of the expressive *three*; and, being the product of that number into itself, it emblematises



the active energy of the Supreme Triad teeming in itself ; hence ကိုး *kō*, “ nine,” implies likewise, “ to reverence, worship, trust in, &c.”

It is usual in epistolary writing, &c. to make a mark or pause, as a sort of starting point ; the figure ၅, 5, is often used in this way, because it refers to the ပဉ္စင်း *pěgnytsěng*, “ the five parts,” or သီလ *theelā*, “ precepts,” or “ commandments ;” viz. refraining from, 1st, ပါနာတိ ပါတာ *panatiepata*, “ destroying life ;” 2d, အဒိန္နာဒါနာ *ādiennadana*, “ theft ;” 3d, ကာမေသုမိစ္ဆိတာရာ *kaméthōōmiettshatsara*, “ adultery ;” 4th, မုသာဝါဒါ *mōōthawada*, “ falsehood ;” 5th, သုရာမေရယံမစ္ဆပမာဒဌါနာ *thōō ramérāyāmādzdzhāpāmadāṭṭhana*, “ intoxicating drinks :” and its use in this instance implies that the writer has kept in mind these commandments whilst writing his letter ; as also that the reader should do the same, and not put an evil interpretation on any part of it.

| Eng. Figure. | Burmese Figure. | TABLE OF NUMERALS.                                                             |                              |
|--------------|-----------------|--------------------------------------------------------------------------------|------------------------------|
|              |                 | Burmese Cardinals.                                                             | Corresponding Pali Ordinals. |
| 1            | ၁               | တစ် <i>teet</i> , generally contracted to တ <i>tā</i> . ပဉ္စမ <i>pāṭṭāmā</i> . |                              |
| 2            | ၂               | နှစ် <i>hneet</i> , sometimes contracted to နှ် <i>hnā</i> .                   | ဒုတိယ <i>dōōtieyā</i> .      |
| 3            | ၃               | သုံး <i>thōōn</i> .                                                            | တတိယ <i>tātieyā</i> .        |
| 4            | ၄               | လေး <i>lé</i> .                                                                | စတုတ္ထ <i>tsādōōttā</i> .    |
| 5            | ၅               | ငါး <i>gna</i> .                                                               | ပဉ္စမ <i>pěgnytsāmā</i> .    |
| 6            | ၆               | ချောက် <i>khyouk</i> .                                                         | ဆဌမ <i>tshāṭṭāmā</i> .       |



| Eng. Fig. | Burm. Fig. | Burmese Cardinals.                                           | Corresponding Pali Ordinals.                               |
|-----------|------------|--------------------------------------------------------------|------------------------------------------------------------|
| 7         | ၇          | ခုနစ် <i>khwōnhneet</i> , sometimes ခုနစ် <i>khōōhneet</i> . | သတ္တမ <i>thāttāma</i> .                                    |
| 8         | ၈          | ရှစ် <i>sheet</i> , pronounced <i>shé</i> .                  | အဋ္ဌမ <i>āḥṭāma</i> .                                      |
| 9         | ၉          | ကိုး <i>kō</i> .                                             | နဝမ <i>nāwāma</i> .                                        |
| 10        | ၁၀         | ဆယ် <i>tshay</i> , or တဆယ် <i>tātshay</i> .                  | ဒသမ <i>dāthāma</i> .                                       |
| 11        | ၁၁         | တဆယ်တစ် <i>tātshayteet</i> .                                 | ဧကဒသမ <i>ēkadāthāma</i> .                                  |
| 12        | ၁၂         | တဆယ်နှစ် <i>tātshayhneet</i> .                               | ဒွါဒသမ <i>dwadāthāma</i> , or ဗါရသ <i>barā thā</i> .       |
| 13        | ၁၃         | တဆယ်သုံး <i>tātshhay thōōn</i> .                             | တေရသ <i>tērāthā</i> , or တေလသ <i>télātha</i> .             |
| 14        | ၁၄         | တဆယ်လေး <i>tātshaylé</i> .                                   | ရဒ္ဒသ <i>tsōōddāthā</i> , or စတုရသ <i>tsātōōd dāthā</i> .  |
| 15        | ၁၅         | တဆယ်ငါး <i>tātshayгна</i> .                                  | ပဉ္စသ <i>pēgnytsāthā</i> or ပနရသ <i>pānnā rāthā</i> .      |
| 16        | ၁၆         | တဆယ်ချောက် <i>tātshay khyouk</i> .                           | သောဠသ <i>thāūllāthā</i> , or သောရသ <i>thāū rāthā</i> .     |
| 17        | ၁၇         | တဆယ်ခုနစ် <i>tātshay khwōnhneet</i> .                        | သတ္တရသ <i>thāttārāthā</i> , or သတ္တဒသ <i>thāttādāthā</i> . |
| 18        | ၁၈         | တဆယ်ရှစ် <i>tātshay sheet</i> .                              | အဋ္ဌာရသ <i>āḥṭārāthā</i> , or အဋ္ဌာဒသ <i>āḥṭ adāthā</i> .  |
| 19        | ၁၉         | တဆယ်ကိုး <i>tātshay kō</i> .                                 | နဝါဒသ <i>nāwadāthā</i> , or ဧကုနဝတိ <i>ēkōō nāwātī</i> .   |



| Eng. Fig. | Burm. Fig. | Burmese Cardinals.                            | Corresponding Pali Ordinals.         |
|-----------|------------|-----------------------------------------------|--------------------------------------|
| 20        | ၂၀         | နှစ်ဆယ် <i>hneettshay</i> .                   | ဝိသတိ <i>weethätie</i> .             |
| 21        | ၂၁         | နှစ်ဆယ်တစ် <i>hneettshay teet</i> .           | ဧကဝိသတိ <i>ékāweethätie</i> .        |
| 22        | ၂၂         | နှစ်ဆယ်နှစ် <i>hneettshay hneet</i> .         | ဒွာဝိသတိ <i>dwaaweethätie</i> .      |
| 23        | ၂၃         | နှစ်ဆယ်သုံး <i>hneettshay thöön</i> .         | တေဝိသတိ <i>téweethätie</i> .         |
| 24        | ၂၄         | နှစ်ဆယ်လေး <i>hneettshay lé</i> .             | စတုဝိသတိ <i>tsätöőweethätie</i> .    |
| 25        | ၂၅         | နှစ်ဆယ်ငါး <i>hneettshay gna</i> .            | ပဉ္စဝိသတိ <i>pēgnytsāweethätie</i> . |
| 26        | ၂၆         | နှစ်ဆယ်ချောက် <i>hneettshay khyouk</i> .      | ဆာဝိသတိ <i>tshāweethätie</i> .       |
| 27        | ၂၇         | နှစ်ဆယ်ခွဲနှစ် <i>hneettshay khwōnhneet</i> . | သတ္တဝိသတိ <i>thāttāweethätie</i> .   |
| 28        | ၂၈         | နှစ်ဆယ်ရှစ် <i>hneettshay sheet</i> .         | အဋ္ဌဝိသတိ <i>āḥṭāweethätie</i> .     |
| 29        | ၂၉         | နှစ်ဆယ်ကိုး <i>hneettshay kō</i> .            | နောဝိသတိ <i>nāūweethätie</i> .       |
| 30        | ၃၀         | သုံးဆယ် <i>thöönṭshay</i> .                   | တိင်သ <i>tiengthā</i> .              |
| 31        | ၃၁         | သုံးဆယ်တစ် <i>thöönṭshay teet</i> .           | ဧကတိင်သ <i>ékātiengthā</i> .         |
| 32        | ၃၂         | သုံးဆယ်နှစ် <i>thöönṭshay hneet</i> .         | ဒွာတိင်သ <i>dwaatiengthā</i> .       |
| 33        | ၃၃         | သုံးဆယ်သုံး <i>thöönṭshay thöön</i> .         | တေတိင်သ <i>tétiengthā</i> .          |
| 34        | ၃၄         | သုံးဆယ်လေး <i>thöönṭshay lé</i> .             | စတုတိင်သ <i>tsādöōtiengthā</i> .     |
| 35        | ၃၅         | သုံးဆယ်ငါး <i>thöönṭshay gna</i> .            | ပဉ္စတိင်သ <i>pēgnytsātiengthā</i> .  |
| 36        | ၃၆         | သုံးဆယ်ချောက် <i>thöönṭshay khyouk</i> .      | ဆာတိင်သ <i>tshātiengthā</i> .        |
| 37        | ၃၇         | သုံးဆယ်ခွဲနှစ် <i>thöönṭshay khwōnhneet</i> . | သတ္တတိင်သ <i>thāttātiengthā</i> .    |
| 38        | ၃၈         | သုံးဆယ်ရှစ် <i>thöönṭshay sheet</i> .         | အဋ္ဌတိင်သ <i>āḥṭātiengthā</i> .      |
| 39        | ၃၉         | သုံးဆယ်ကိုး <i>thöönṭshay kō</i> .            | နဝတိင်သ <i>nāwātiengthā</i> .        |
| 40        | ၄၀         | လေးဆယ် <i>léṭshay</i> .                       | စတ္တာလီသံ <i>tsāttaleethān</i> .     |



| Eng. Fig. | Burm. Fig. | Burmese Cardinals.                         | Corresponding Pali Ordinals.                |
|-----------|------------|--------------------------------------------|---------------------------------------------|
| 41        | ၄၁         | လေးဆယ်တစ် <i>lé:tshay teet.</i>            | ကေတတ္ထာလီသံ <i>ékātsāttaleethān.</i>        |
| 42        | ၄၂         | လေးဆယ်နှစ် <i>lé:tshay hneet.</i>          | ဒွါတတ္ထာလီသံ <i>dwātsāttaleethān.</i>       |
| 43        | ၄၃         | လေးဆယ်သုံး <i>lé:tshay thōōn.</i>          | တေတတ္ထာလီသံ <i>tétsāttaleethān.</i>         |
| 44        | ၄၄         | လေးဆယ်လေး <i>lé:tshay lé.</i>              | စတုတတ္ထာလီသံ <i>tsādōōtsāttaleethān.</i>    |
| 45        | ၄၅         | လေးဆယ်ငါး <i>lé:tshay gna.</i>             | ပဉ္စတတ္ထာလီသံ <i>pēgnytsātsāttaleethān.</i> |
| 46        | ၄၆         | လေးဆယ်ချောက် <i>lé:tshay khyouk.</i>       | ဆတတ္ထာလီသံ <i>tshātsāttaleethān.</i>        |
| 47        | ၄၇         | လေးဆယ်ခွဲနှစ် <i>lé:tshay khwōnhneet.</i>  | သတ္တတတ္ထာလီသံ <i>thāttātsāttaleethān.</i>   |
| 48        | ၄၈         | လေးဆယ်ရှစ် <i>lé:tshay sheet.</i>          | အဋ္ဌတတ္ထာလီသံ <i>āḥṭātsāttaleethān.</i>     |
| 49        | ၄၉         | လေးဆယ်ကိုး <i>lé:tshay kō.</i>             | နဝတတ္ထာလီသံ <i>nāwātsāttaleethān.</i>       |
| 50        | ၅၀         | ငါးဆယ် <i>gna:tshay.</i>                   | ပညာသံ <i>pēgnyathān.</i>                    |
| 51        | ၅၁         | ငါးဆယ်တစ် <i>gna:tshay teet.</i>           | ကေပညာသံ <i>ékāpēgnyathān.</i>               |
| 52        | ၅၂         | ငါးဆယ်နှစ် <i>gna:tshay hneet.</i>         | ဒွပညာသံ <i>dwāpēgnyathān.</i>               |
| 53        | ၅၃         | ငါးဆယ်သုံး <i>gna:tshay thōōn.</i>         | တိပညာသံ <i>tiēpēgnyathān.</i>               |
| 54        | ၅၄         | ငါးဆယ်လေး <i>gna:tshay lé.</i>             | စတုပညာသံ <i>tsādōōpēgnyathān.</i>           |
| 55        | ၅၅         | ငါးဆယ်ငါး <i>gna:tshay gna.</i>            | ပဉ္စပညာသံ <i>pēgnytsāpēgnyathān.</i>        |
| 56        | ၅၆         | ငါးဆယ်ချောက် <i>gna:tshay khyouk.</i>      | ဆပညာသံ <i>tshāpēgnyathān.</i>               |
| 57        | ၅၇         | ငါးဆယ်ခွဲနှစ် <i>gna:tshay khwōnhneet.</i> | သတ္တပညာသံ <i>thāttāpēgnyathān.</i>          |
| 58        | ၅၈         | ငါးဆယ်ရှစ် <i>gna:tshay sheet.</i>         | အဋ္ဌပညာသံ <i>āḥṭāpēgnyathān.</i>            |
| 59        | ၅၉         | ငါးဆယ်ကိုး <i>gna:tshay kō.</i>            | နဝပညာသံ <i>nāwāpēgnyathān.</i>              |
| 60        | ၆၀         | ချောက်ဆယ် <i>khyouktshay.</i>              | ဆဋ္ဌိ <i>tshāḥṭie.</i>                      |
| 61        | ၆၁         | ချောက်ဆယ်တစ် <i>khyouktshay teet.</i>      | ကေဆဋ္ဌိ <i>ékātsāḥṭie.</i>                  |



| Eng. Fig. | Burm. Fig. | Burmese Cardinals.                                        | Corresponding Pali Ordinals.         |
|-----------|------------|-----------------------------------------------------------|--------------------------------------|
| 62        | ၆၂         | ချောက်ဆယ်နှစ် <i>khyouktshay hneet.</i>                   | ဒွဆဋ္ဌိ <i>dwätshähṭie.</i>          |
| 63        | ၆၃         | ချောက်ဆယ်သုံး <i>khyouktshay thöön.</i>                   | တေဆဋ္ဌိ <i>tétshähṭie.</i>           |
| 64        | ၆၄         | ချောက်ဆယ်လေး <i>khyouktshay lé.</i>                       | စတုဆဋ္ဌိ <i>tsādöötshähṭie.</i>      |
| 65        | ၆၅         | ချောက်ဆယ်ငါး <i>khyouktshay gna.</i>                      | ပဉ္စဆဋ္ဌိ <i>pēgnytsātshähṭie.</i>   |
| 66        | ၆၆         | ချောက်ဆယ်ချောက် <i>khyouktshay<br/>khyouk.</i>            | ဆဆဋ္ဌိ <i>tshätshähṭie.</i>          |
| 67        | ၆၇         | ချောက်ဆယ်ခွဲနှစ် <i>khyouktshay khwön<br/>hneet.</i>      | သတ္တဆဋ္ဌိ <i>thättätshähṭie.</i>     |
| 68        | ၆၈         | ချောက်ဆယ်ရှစ် <i>khyouktshaysheet.</i>                    | အဋ္ဌဆဋ္ဌိ <i>ähṭätshähṭie.</i>       |
| 69        | ၆၉         | ချောက်ဆယ်ကိုး <i>khyouktshay ko.</i>                      | နဝဆဋ္ဌိ <i>nāwätshähṭie.</i>         |
| 70        | ၇၀         | ခွဲနှစ်ဆယ် <i>khwönhneettshay.</i>                        | သတ္တတိ <i>thättätie.</i>             |
| 71        | ၇၁         | ခွဲနှစ်ဆယ်တစ် <i>khwönhneettshayteet.</i>                 | ဧကသတ္တတိ <i>ékāthättätie.</i>        |
| 72        | ၇၂         | ခွဲနှစ်ဆယ်နှစ် <i>khwönhneettshayhneet.</i>               | ဒွသတ္တတိ <i>dwāthättätie.</i>        |
| 73        | ၇၃         | ခွဲနှစ်ဆယ်သုံး <i>khwönhneettshaythöön.</i>               | တေသတ္တတိ <i>téthättätie.</i>         |
| 74        | ၇၄         | ခွဲနှစ်ဆယ်လေး <i>khwönhneettshaylé.</i>                   | စတုသတ္တတိ <i>tsādööthättätie.</i>    |
| 75        | ၇၅         | ခွဲနှစ်ဆယ်ငါး <i>khwönhneettshay gna.</i>                 | ပဉ္စသတ္တတိ <i>pēgnytsāthättätie.</i> |
| 76        | ၇၆         | ခွဲနှစ်ဆယ်ချောက် <i>khwönhneettshay<br/>khyouk.</i>       | ဆသတ္တတိ <i>tshāthättätie.</i>        |
| 77        | ၇၇         | ခွဲနှစ်ဆယ်ခွဲနှစ် <i>khwönhneettshay khwön<br/>hneet.</i> | သတ္တသတ္တတိ <i>thättāthättätie.</i>   |
| 78        | ၇၈         | ခွဲနှစ်ဆယ်ရှစ် <i>khwönhneettshaysheet.</i>               | အဋ္ဌသတ္တတိ <i>ähṭāthättätie.</i>     |



| Eng. Fig. | Burm. Fig. | Burmese Cardinals.                            | Corresponding Pali Ordinals.           |
|-----------|------------|-----------------------------------------------|----------------------------------------|
| 79        | ၇၉         | ခွဲနှစ်ဆယ်ကိုး <i>khwōnhneettshayko</i> .     | နဝသတ္တတိ <i>nāwāthāttatie</i> .        |
| 80        | ၈၀         | ရှစ်ဆယ် <i>sheettshay</i> .                   | အသိတိ <i>ātheetie</i> .                |
| 81        | ၈၁         | ရှစ်ဆယ်တစ် <i>sheettshay teet</i> .           | ဧကသိတိ <i>ēkatheetie</i> .             |
| 82        | ၈၂         | ရှစ်ဆယ်နှစ် <i>sheettshayhneet</i> .          | ဒွာသိတိ <i>dwatheetie</i> .            |
| 83        | ၈၃         | ရှစ်ဆယ်သုံး <i>sheettshaythōōn</i> .          | တြာသိတိ <i>tyatheetie</i> .            |
| 84        | ၈၄         | ရှစ်ဆယ်လေး <i>sheettshaylé</i> .              | စတုရသိတိ <i>tsādōōratheetie</i> .      |
| 85        | ၈၅         | ရှစ်ဆယ်ငါး <i>sheettshay gna</i> .            | ပဉ္စာသိတိ <i>pēgnytsatheetie</i> .     |
| 86        | ၈၆         | ရှစ်ဆယ်ချောက် <i>sheettshay khyouk</i> .      | ဆါသိတိ <i>tshatheetie</i> .            |
| 87        | ၈၇         | ရှစ်ဆယ်ခွဲနှစ် <i>sheettshay khwōnhneet</i> . | သိတ္တာသိတိ <i>thāttatheetie</i> .      |
| 88        | ၈၈         | ရှစ်ဆယ်ရှစ် <i>sheettshay sheet</i> .         | အဋ္ဌသိတိ <i>āḥṭatheetie</i> .          |
| 89        | ၈၉         | ရှစ်ဆယ်ကိုး <i>sheettshay kō</i> .            | နဝါသိတိ <i>nāwatheetie</i> .           |
| 90        | ၉၀         | ကိုးဆယ် <i>kōtshay</i> .                      | နဝုတိ <i>nāwōōtie</i> .                |
| 91        | ၉၁         | ကိုးဆယ်တစ် <i>kōtshay teet</i> .              | ဧကနဝုတိ <i>ēkānāwōōtie</i> .           |
| 92        | ၉၂         | ကိုးဆယ်နှစ် <i>kōtshayhneet</i> .             | ဒွနဝုတိ <i>dwānāwōōtie</i> .           |
| 93        | ၉၃         | ကိုးဆယ်သုံး <i>kōtshaythōōn</i> .             | တြနဝုတိ <i>tyānāwōōtie</i> .           |
| 94        | ၉၄         | ကိုးဆယ်လေး <i>kōtshaylé</i> .                 | စတ္တရိနဝုတိ <i>tsāttārienāwōōtie</i> . |
| 95        | ၉၅         | ကိုးဆယ်ငါး <i>kōtshay gna</i> .               | ပဉ္စနဝုတိ <i>pēgnytsānāwōōtie</i> .    |
| 96        | ၉၆         | ကိုးဆယ်ချောက် <i>kōtshay khyouk</i> .         | ဆနဝုတိ <i>tshānāwōōtie</i> .           |
| 97        | ၉၇         | ကိုးဆယ်ခွဲနှစ် <i>kōtshay khwōnhneet</i> .    | သတ္တနဝုတိ <i>thāttānāwōōtie</i> .      |
| 98        | ၉၈         | ကိုးဆယ်ရှစ် <i>kōtshay sheet</i> .            | အဋ္ဌနဝုတိ <i>āḥṭānāwōōtie</i> .        |
| 99        | ၉၉         | ကိုးဆယ်ကိုး <i>kōtshay kō</i> .               | နဝနဝုတိ <i>nāwānāwōōtie</i> .          |



| Eng. Fig.   | Burm. Fig. | <i>Burmese Cardinals, Corresponding Pali Ordinals.</i> |                                                                               |
|-------------|------------|--------------------------------------------------------|-------------------------------------------------------------------------------|
| 100         | ၁၀၀        | တရာ <i>tă ra.</i>                                      | သတံ <i>thătăn.</i>                                                            |
| 1,000       | ၁၀၀၀       | တထောင် <i>tăhtoung.</i>                                | သဟါသံ <i>thăhathăn.</i>                                                       |
| 10,000      | ၁၀၀၀၀      | တသောင်း <i>tăthoung.</i>                               | အသသဟါသံ <i>ăthăthăhathăn.</i>                                                 |
| 100,000     | ၁၀၀၀၀၀     | တသိန်း <i>tăthienz.</i>                                | သတံသဟါသံ <i>thătănthăhathăn</i> or<br>လိက္ခံ <i>liekkhăn.</i>                 |
| 1 Million   | ၁၀၀၀၀၀၀    | တသိန်း <i>tăthănz.</i>                                 | ဒသသတံသဟါသံ <i>dăthăthănthăha</i><br><i>thăn.</i>                              |
| 10 Millions | ၁၀၀၀၀၀၀၀   | တကျိဉ္စေ <i>tăkōōđé.</i>                               | သတံဒသသဟါသံ <i>thătăndăthăthă</i><br><i>thăhathăn, or</i> ကောဋိ <i>kăūđie.</i> |

Multiples of any of the six last numbers are expressed as follows :  
 200, &c., ၂၀၀ နှစ်ရာ *hneet ra*, “two *ra*,” or “hundreds;” 3,000 ၃၀၀၀  
 သုံးထောင် *thōōnzhtoung*, “three *htoung*,” or “thousands;” 40,000 ၄၀၀၀၀  
 လေးသောင်း *lézhtoung*, “four *thoung*,” or “ten thousands;” 500,000  
 ၅၀၀၀၀၀ ငါးသိန်း *gna: thienz*, “five *thienz*,” or “hundred thousands;”  
 6,000,000 ၆၀၀၀၀၀၀ ချောက်သိန်း *kyoukthănz*, “six *thăn*,” or “millions;”  
 70,000,000 ၇၀၀၀၀၀၀၀ ခွဲနှစ်ကျိဉ္စေ *khwōhneet kōōđé*, “seven *kōōđés*,” or  
 “tens of millions,” 70 millions.



## TABLE OF PALI NUMERALS IN THE BURMESE CHARACTER.

| Cardinals.                                             | Ordinals.                 |
|--------------------------------------------------------|---------------------------|
| 1 ဧက <i>éka</i> , တိ <i>tie</i> , or တြိ <i>tyie</i> . | ပဌမ <i>pāḥṭāma</i> .      |
| 2 ဥ <i>dwie</i> .                                      | ဒုတိယ <i>dōōtieyā</i> .   |
| 3 တိ <i>tie</i> .                                      | တတိယ <i>tātieyā</i> .     |
| 4 စတု <i>tsātōō</i> .                                  | စတုတ္ထ <i>tsātōōttā</i> . |
| 5 ပဉ္စ <i>pēgnytsā</i> .                               | ပဉ္စမ <i>pēgnytsāma</i> . |
| 6 ဆ <i>tshā</i> .                                      | ဆဌမ <i>tshāḥṭāma</i> .    |
| 7 သတ္တ <i>thāttā</i> .                                 | သတ္တမ <i>thāttāma</i> .   |
| 8 အဋ္ဌ <i>āḥṭā</i> .                                   | အဋ္ဌမ <i>āḥṭāma</i> .     |
| 9 နဝ <i>nāwā</i> .                                     | နဝမ <i>nāwāma</i> .       |
| 10 ဒဿ <i>dāthā</i> .                                   | ဒဿမ <i>dāthāma</i> .      |
| 11 ဧကဒဿ <i>ékādāthā</i> .                              | ဧကဒဿမ <i>ékādāthāma</i> . |
| 12 ဋဒဿ <i>dwādāthā</i> .                               | ဋဒဿမ <i>dwādāthāma</i> .  |

The remaining Cardinals are the same as their Ordinals, as may be seen in the former table from 13 downwards; as တေရသ *térāthā*, is "thirteen," or "the thirteenth," and so on with the rest.

$\frac{1}{2}$ . တဝက် *tāwēt*, or တချင်း *tā khyān*, or ထက်ဝက် *htēt wēt*, all imply "one-half," from ဝက် *wēt*, and ချင်း *khyān*, roots implying "division into equal parts."

$\frac{1}{4}$ . တဝိတ် *tā tsiet*, "a quarter," from ဝိတ် *tsiet*, a root implying "division into four parts."

$\frac{3}{4}$ . သုံးဝိတ် *thōōn tsiet*, from သုံး *thōōn*, "three," and ဝိတ် *tsiet*, "a quarter."



1 $\frac{1}{2}$ . တခုနှင့်တဝက် *tăkhōō hněng tăwět*, from တ *tă*, “one,” ခု *khōō*, numeral generic affix, နှင့် *hněng*, “and,” and တဝက် *tăwět* “a half.”

1 $\frac{3}{4}$ . တခုနှင့်သုံးပိတ် *tăkhōō hněng thōōn̄s tsiet*, as above.

ကျိတ် *kyiet*. In enumerating rational beings the term ကျိတ် *kyiet*, is used as a substitute for the decimal ဆယ် *tshay*, “ten;” as တကျိတ် *tă kyiet*, “one ten;” နှစ်ကျိတ် *hneet kyiet*, “two tens,” or “twenty.” This numeral is used before the noun, and with or without a Numeral Generic Affix; as တကျိတ်သောလူတို့သည် *tă kyiet thāū lōō dō thee*, “ten men;” နှစ်ကျိတ်သုံးပါးမိဘုရားတော်တို့သွှ် *hneet kyiet thōōn̄s pa miebhōōrās dāū dō thee*, “twenty-three Queens;” သုံးကျိတ်ငါးဦးရဟန်းတော်တို့သွှ် *thōōn̄s kyiet gnāōōs rāhān̄s dāū dō thee*, thirty-five rahans, or priests of Boodha.

#### ON COMPOUNDING A NUMERAL WITH A NOUN.

1. In compounding a Numeral with a Noun, the Burmese never use a simple numeral, as “one man;”—but employ, as auxiliary affixes, words or terms signifying either the class to which the name belongs, the use to which it is put, or some shape, form, or idea to which it may have some resemblance real or otherwise. These affixes may be styled generic, that is descriptive of some class or kind. The term numeral affix would be incorrect; a numeral affix being one that points out the number of the root, to which attached.

2. To form an idea of the nature and use of these affixes an example may be given in English. To render into Burmese the idea of “two oxen” it would be necessary to say, “oxen two animals;” “animal” being the head under which oxen would be classed. To render “two dollars” it would be necessary to say “dollars two flat things;”



as "flat things" is the head under which dollars, or pieces of money would be classed. "Two carriages" would be rendered—"carriages, two conveyances," as they would be classed under that head. "Two languages" would be rendered "languages two, uttered things," that being their proper class.

3. The choice of words to form these affixes is very arbitrary, even a fancied resemblance to any subject being sufficient to warrant, such word being chosen and used as a numeral generic affix.

4. It will be perceived that there are many words which would be liable to fall under more than one head, as "a horse," or "elephant," which might be classed either as *animals*, or as *conveyances*, they being beasts of burden; a "ship" likewise might be classed either as a *conveyance*, or as a *thing whose length is greater than its breadth*. The choice of affix in such cases rests with the speaker.

5. Having premised thus much, it will be necessary to state, that if the numeral does not exceed "ten," but consists of a simple unit; it is prefixed to the generic affix; as နှစ်: *nwa:*, "an ox" သုံး: *thöön:*, "three," and ကောင် *goung*, the generic affix for animals,—forms နှစ်:သုံး:ကောင် *nwa:thöön:goung*, "three cows;" ဒင်္ဂါး: *dinga:*, "a dollar," လေး: *lé:*, "four," and ပြား: *bya:*, the generic affix for "flat things,"—forms ဒင်္ဂါး:လေး:ပြား: *dinga:lé:bya:*, "four dollars;" လူ *lōō*, "a man," ကိုး: *kō:*, "nine," and ယောက် *youk*, the generic affix for "rational beings,"—forms လူ:ကိုး:ယောက် *lōō kō:youk*, "nine men;" ဝလင်း: *pālěng:*, "a bottle," ဆယ် *tshay*, "ten," and လုံး: *lōön:*, the affix for "round things,"—forms ဝလင်း:ဆယ်:လုံး: *pālěng:tshaylōön:*, "ten bottles."



6. Should the number however be "ten," or a clear multiple of it; as 20, 40, 70, then the generic affix is used in the substantive form and precedes the numeral, the noun still remaining first; as နွားအကောင်နှစ်ဆယ် *nwa: āgoung hneet tshay*, "twenty oxen;" ဒင်္ဂါးအပြားသုံးဆယ် *dinga: ābya: thōōn: tshay*, "thirty rupees;" လူအယောက်ချောက်ဆယ် *lōō āyouk khyouk tshay*, "sixty men;" ပလင်းအလုံးခွဲနှစ်ဆယ် *pā-leng: ālōōn: khwōnhneet tshay*, "twenty bottles."

7. But should the number exceed "ten," and not be a clear multiple of it, having units over; as 15, 45, 101, 1152, &c., then the generic affix in its *substantive* form is prefixed as the numeral auxiliary of all the numbers up to ten, and in its *radical* form, it is again affixed to the supernumerary units; as နွားအကောင်တဆယ်ငါးကောင် *nwa: āgoung tā tshay gna: goung*, "fifteen cows;" ဒင်္ဂါးအပြားလေးဆယ်ငါးပြား *dinga: ābya: lé: tshay gna: bya*, "forty-five dollars;" လူအယောက်တရာတယောက် *lōō āyouk tāra tā youk*, "one hundred and one men;" ပလင်းအလုံးတထောင်တရာငါးဆယ်နှစ်လုံး *pāleng: ālōōn: tāhtoung tāya gna: tshay hneet lōōn:*, "one thousand one hundred and fifty-two bottles." These distinctions, however, are only attended to in writing, as in common parlance, the generic affix is generally affixed in its radical form, and attached to the numeral, whether it be a compound or simple number, a perfect or imperfect multiple of ten; ဒင်္ဂါးနှစ်ဆယ်နှစ်ပြား *dinga: hneet tshay hnēng hneet bya*, "twenty-two dollars;" လူငါးဆယ်ငါးယောက် *lōō gna: tshay gna: youk*, "fifty-five men."

8. Numerals with their generic affixes may be combined to nouns, either, as in the above instances, by immediately following them, or



they may precede their nouns, and be connected to them by the connective affix သော *thăũ*, in which case the number is emphatically stated ; as နှစ်ယောက်သောသူ *hneet youk thăũ thōō*, “the two men,” or “the men who are two ;” တဆယ်ငါးပြားသောဒင်္ဂါး *tătshay gnaꩥ byaꩥ thăũ dingaꩥ*, “the fifteen dollars,” or “the dollars that are fifteen.”

9. When any numeral, exceeding one, is thus combined with a noun, the noun may have a numeral affix (that is an affix of the plural number), attached to it, or not ; နှစ်ယောက်သောလူတို့ *hneet youk thăũ lōō dō*, “the two men ;” or the numeral affix တို့ *dō*, may be used after the numeral generic affixes ; as လူနှစ်ယောက်တို့ *lōō hneet youk dō*, “two men.”

10. Sometimes the numeral precedes, and the numeral generic affix follows the noun, the force is then more demonstrative ; as နှစ်လူယောက် *hneet lōō youk*, “the two men ;” လေးကျွန်းလုံး *leꩥ kywōnꩥ lōōnꩥ*, “the four Islands ;” or this is more correctly, “the four round Islands :” the adjective being made to serve the place both of an attributive and a generic affix.

11. Should the noun be qualified by an adjective connected with it by သော *thăũ*, the numeral with its generic affix, may precede the noun, without having any connective adjunct ; as နှစ်ယောက်ကောင်းသောသူ *hneet youk kounꩥ thăũ thōō*, “the two good men ;” သုံးယောက်စုသောမိန်းခလေတို့သို့ *thōōnꩥ youk hlă thăũ mienꩥ khălé dō thee*, “the three pretty little girls.”

12. Should a numeral be found combined with a generic affix alone, without any other substantive, then the compound has the significa-



tion of that number of whatever the generic affix expresses ; as သုံး  
ကောင် *thōōnṁ gOUNG*, “three animals ;” တခွက် *tă khwět*, “a cup ;” နှစ်  
ယောက် *hneet youk*, “two men.”

13. Sometimes numerals are used, without any generic affix, with  
nouns implying measures of weight, capacity, or time, &c. these, how-  
ever, when thus used, obey the same law as generic affixes ; as အချင်း  
ကိုးတောင်ခန့် *ākhyēng kōṁ tOUNG khăṇ*, “about nine cubits in diameter ;”  
အလုံးအတောင်သုံးဆယ်ခန့် *ālōōnṁ ātOUNG thōōnṁ tshay khăṇ*, “about thirty  
cubits in circumference ;” အလျားအတောင်ငါးဆယ်ရှစ်တောင်ခန့် *ālyăṁ  
tOUNG gnaṁ tshay sheet tOUNG khăṇ*, “about fifty-eight cubits in length ;”  
အသက်ကိုးနှစ်ခန့် *āthēt kōṁ hneet khăṇ*, “about nine years old ;” အသက်  
အနှစ်တဆယ်ခန့် *āthētṁ āhneet tă tshay khăṇ*, “about 10 years of age ;”  
အသက်အနှစ်တဆယ်လေးနှစ်ခန့် *āthēt āhneet tătshay léṁ hneet khăṇ*, “about  
14 years of age ;” ကိုးရက်ပတ်လုံး *kōṁ rēt pătłōōnṁ*, “during nine days ;”  
အရက်တဆယ်ပတ်လုံး *ārēt tă tshay pătłōōnṁ*, “during 10 days ;” အရက်တ  
ဆယ်လေးရက်ပတ်လုံး *ārēt tă tshay léṁ rēt pătłōōnṁ*, “during 14 days.”

#### NUMERAL GENERIC AFFIXES.

In the following list the affixes are given in their radical form ac-  
companied by the corresponding substantives.

ဦး ဝေ, a root implying “chief, beginning, first, &c. ;” substantive အဦး *āōōṁ*,  
is applied to nouns implying “Chief, Lord, or respectable characters ;”  
as ဘုရားသခင်တဦး *bhōōraṁ thăkhēng tă ōōṁ*, “one Lord God ;” မင်းကြီး  
နှစ်ဦး *mēngṁ gyeeṁ hneet ōōṁ*, “two kings ;” သုံးကြီးလေးဦး *bhōōnṁ gyeeṁ léṁ ōōṁ*,  
“four Phoongies,” or “Boodhist priests ;” ဆရာငါးဦး *tshăra gnaṁ ōōṁ*,  
“five teachers ;” မိဘုရားအဦးလေးဆယ် *miephōōraṁ āōōṁ léṁ tshay*, “forty



Queens;" သူရဲအပြီးနှစ်ဆယ်ငါးဦး *thōōraiṣ ṁōōṣ hneet tshay gnaṣ ṁōōṣ*, "twenty-five fighting men;" ဦး ṁōōṣ, seems also used with inanimate objects, when alluded to as agents or principals; as တဦးကိုတဦးသဘောတွေကြုံကြလျှင် *tă ṁōōṣ gō tă ṁōōṣ thēngbhăũ twé kyōōn kyă hlyēng*, "should one ship meet the other."

ဆူ *tshōō*, a root which seems to have the meaning of "to distress, inflict pain, &c.," substantive အဆူ *ātshōō*, is applied to objects of adoration, or to things belonging to, or dedicated to objects of adoration; as ဘုရားသခင်နှစ်ဆူ *phōōrăṣ thăkhēng hneet tshōō*, "two Gods;" ဗုဒ္ဓလေးဆူ *Bōōddhălēṣ tshōō*, "four Boodhas;" ဝေတီတဆူ *tsédie tă tshōō*, "one tsédyă or Pagoda."

ပါး *baṣ*, a root implying "being with, having," substantive အပါး *ābaṣ*, is applied to nouns signifying "respectable characters, Deities, objects of reverence," &c., and likewise to immaterial objects, such as, "an element, an idea," &c., ဘုရားတပါး *phōōraṣ tă baṣ*, "one Phōōraṣ," or "object of worship;" တပြည့်တော်နှစ်ပါး *tăbyēe dăũ hneet baṣ*, "two sacred disciples;" ရဟန်းလေးပါး *răhăṣ léṣ baṣ*, "four Ministers of Religion;" ပုံဏ္ဍားအပါးငါးဆယ်နှစ်ပါး *pōōṇṇaṣ ābaṣ gnaṣ tshay hneet baṣ*, "fifty-two Brahmins;" နတ်တပါး *năttă baṣ*, "a Nat," or "Angel;" ဝိညာဉ်နှစ်ပါး *wie gnyee hneet baṣ*, "two souls" or "spirits;" မိတ်ဆွေလေးပါး *miettshwélé baṣ*, "four friends;" ဝါရဒီဆယ်ပါး *parămee tshay baṣ*, "the ten virtues," or "accomplishments;" မြေကြီး၌အံ့ဖွယ်၌နှစ်ပါး *myégyeeṣ hnōit ṁṇ hpway khwōn hneet baṣ*, "the seven wonders of the world." It is also sometimes used without any particular reference to respectability; as သူတပါး *thōō tă baṣ*, "one person;" sometimes as a recapitulating affix, with things



material, or immaterial; as မုန့်ဆန်လက်ဖက်ချောက်ဤသုံးပါးတို့ကို ငါ  
ယူပြီး *mōñṭshānṭlēthpēt khyoukṭee thōñṭ bāṭ dō gō gnā yōō byeeṭ*, “bread,  
rice, dried tea, these three articles I have brought.”

ယောက် *youk*, from ယောက်ျား *youkyaṭ*, “a male,” substantive အယောက်  
*ayouk*, is affixed to the names of rational beings of any sort, in-  
ferior to Divine ones; as ယောက်ျားနှစ်ယောက် *youkyaṭ hneet youk*,  
“two males;” မိန်းမသုံးယောက် *mienṭmā thōñṭ youk*, “three women;”  
သားငါးယောက် *thaṭ gnaṭ youk*, “five sons;” လင်တယောက် *lēng tā youk*,  
“one husband;” စန္ဒြေလေးယောက် *tsātshéléṭ youk*, “four ghosts,” or “ap-  
paritions;” နတ်ရုပ်တယောင် *nāt yōōk tā youk*, “one figure of a Nāt;”  
hence when applied to အရုပ် *āyōōk*, “a statue,” &c., it implies; as  
အရုပ်တယောင် *āyōōk tā youk*, “a figure” or “statue of a human being;”  
giving its definitive generic meaning to the substantive အရုပ် *ārōōk*.  
This affix is not applied to human corpses.

ကောင် *goung*, substantive အကောင် *āgoung*, “a brute beast,” is affixed  
to the names of all irrational beings, whether birds, beasts, fishes, rep-  
tiles, &c.; as နွားတကောင် *nwaṭ tā goung*, “an ox;” ကျားနှစ်ကောင် *kyaṭ  
hneet goung*, “two tigers;” ကြွက်သုံးကောင် *kyāñ thōñṭ goung*, “three rhi-  
noceroses;” ကုလားအုတ်နှစ်ကောင် *kōōlaṭōōk hneet goung*, “two camels;”  
ဝက်ဝံနှစ်ကောင် *wēt wōñṭ hneet goung*, “two bears;” ပိုးတကောင် *pōṭ tā  
goung*, “an insect;” ပိုးဟတ်သုံးကောင် *pōṭ hāt thōñṭ goung*, “three cock-  
roaches;” ကျန်းပိုးတကောင် *kyāñṭ pōṭ tā goung*, “a bug;” ခူယားတကောင်  
*khōōyaṭ tā goung*, “a sort of caterpillar;” တောက်တဲ့နှစ်ကောင် *touktai  
hneet goung*, “two touktais,” a species of lizard; ဂျင်နှစ်ကောင် *gy-  
ōing hneet goung*, “two locusts;” ပျားလေးကောင် *pyaṭ léṭ goung*, “four



bees ;” မြွေချောက်ကောင် *mrwé khyouk gOUNG*, “six serpents ;” ယင်လေးကောင် *yěng léz gOUNG*, “four flies ;” ဖားလောင်းတကောင် *hpa: lOUNG: tā gOUNG*, “a tadpole ;” ငါးမန်းတကောင် *gna:mān: tā gOUNG*, “a shark ;” ကြက်နှစ်ကောင် *krēt hneet gOUNG*, “two fowls ;” ဌာတ်သုံးကောင် *gnhēt thōōn: gOUNG*, “three birds ;” ဆင်ရုပ်ခွံနှစ်ကောင် *tshěng rōōk khwōnhneet gOUNG*, “seven figures of elephants ;” hence with အရုပ် *ārōōk*, “a statue,” it implies ; as အရုပ်တကောင် *ārōōk tā gOUNG*, “a figure of an *animal*.”

ပြား *pya:*, a root signifying “superficial extent,” substantive အပြား *āpya:*, is applied to things whose superficial extent considerably exceeds their depth ; as ဒင်္ဂါးတပြား *dinga: tā bya:*, “a dollar,” or “rupee ;” ပြည်သုံးပြား *pyee thōōn: bya:*, “three countries ;” ဂုဏ်နှစ်ပြား *pāgān hneet bya:*, “two dishes ;” ငါးချေးနှစ်ပြား *gna:kyé: hneet bya:*, “two fish scales ;” ဥယျာဉ်လေးပြား *ōōyeen léz bya:*, “four gardens ;” သက္ကလတ်ရှစ်ပြား *thāg-gālēt sheet bya:*, “eight blankets.”

လုံး *lōōn:*, a root signifying “rotundity,” substantive အလုံး *ālōōn:*, is affixed to the names of things that are globular, cylindrical, oval, conical, or whose circumference consists of a circle, or any part of a circle ; also to some square things, such as square bottles, bricks, tiles, boxes, &c. ; as အဥနှစ်လုံး *āōō hneet lōōn:*, “two eggs ;” မုံတလုံး *mōōn tā lōōn:*, “a loaf of bread ;” ပလင်းလေးလုံး *pāleng: léz lōōn:*, “four bottles ;” ဘူးဆို့လေးလုံး *bhōō:tshō lēz lōōn:*, “four bottle stoppers ;” ခွက်နှစ်လုံး *khwēt hneet lōōn:*, “two cups ;” ဂုဏ်နှစ်လုံး *pāgān hneet lōōn:*, “two saucers ;” ခြေနှစ်လုံး *khyé hneet lōōn:*, “two feet ;” လက်နှစ်လုံး *lēt hneet lōōn:*, “two hands ;” ချေဆန်ဆယ်လုံး *kyétshān tshay lōōn:*, “ten toes ;” လက်ချောင်းဆယ်လုံး *lēt khyoung: tshay lōōn:*, “ten fingers ;” မီးပေါက်တလုံး *mee:pouk tā lōōn:*,



“a spark of fire;” မီးထိုင်နှစ်လုံး *meeṣdōing hneet lōñṣ*, “two candles;”  
 မီးအိမ်တလုံး *meeṣieng tā lōñṣ*, “a lantern;” ဆီမီးခွက်နှစ်လုံး *tsheemeeṣ  
 khwēt hneet lōñṣ*, “two cressets;” လက်စွတ်နှစ်လုံး *lēt tsōk hneet lōñṣ*, “two  
 finger rings;” နားတောင်းနှစ်လုံး *naṣdounṣ hneet lōñṣ*, “two nadounṣ,”  
 or “ear cylinders;” တောင်းနှစ်လုံး *tounṣ hneet lōñṣ*, “two baskets;”  
 အပ်နှစ်လုံး *eet hneet lōñṣ*, “two lacquered boxes;” အသီးနှစ်လုံး *ātheeṣ hneet  
 lōñṣ*, “two fruits;” ဆူးနှစ်လုံး *tshōōṣ hneet lōñṣ*, “two thorns;” တက်  
 နှစ်လုံး *tēt hneet lōñṣ*, “two oars;” ဝါးနှစ်လုံး *waṣ hneet lōñṣ*, “two bam-  
 boos;” သင်တာနှစ်လုံး *theetta hneet lōñṣ*, “two boxes;” တောင်နှစ်လုံး  
*tounṣ hneet lōñṣ*, “two mountains;” ပတ်နှစ်လုံး *pāt hneet lōñṣ*, “two  
 drums;” ပြွန်နှစ်လုံး *pywōñ hneet lōñṣ*, “two water pipes;” ဖရဲသီးနှစ်လုံး  
*hpārāi theeṣ hneet lōñṣ*, “two melons;” ဘိနတ်နှစ်လုံး *bhienāt hneet lōñṣ*,  
 “two sandals;” မျက်စိနှစ်လုံး *myēt tsie hneet lōñṣ*, “two eyes;” ရေဘူး  
 နှစ်လုံး *rébhōōṣ hneet lōñṣ*, “two water goglets;” ရေဘုံးနှစ်လုံး *rébhōñṣ  
 hneet lōñṣ*, “two water buckets;” ထိုင်သုံးလုံး *tōing thōñṣ lōñṣ*, “three  
 masts;” အုတ်နှစ်လုံး *ōk hneet lōñṣ*, “two bricks;” အုတ်ကြွတ်နှစ်လုံး *ōk krwēt  
 hneet lōñṣ*, “two tiles;” အိုးနှစ်လုံး *ōṣ hneet lōñṣ*, “two pots;” ဘီးနှစ်လုံး  
*bheeṣ hneet lōñṣ*, “two wheels;” ခဲရန်နှစ်လုံး *khairāñ hneet lōñṣ*, “two ball-  
 ed cartridges.”

ထွေး *htwé*, a root implying “globular,” substantive အထွေး *āhtwé*, is ap-  
 plied somewhat in the same manner, as လုံး *lōñṣ*; as မုံနှစ်ထွေး *mōñ  
 hneet htwé*, “two loaves;” ရေဘူတထွေး *ré bhōōṣ tā htwé*, “one water  
 goglet.”

ဝင်း *tsēngṣ*, a root implying “extension in a straight line,” substantive အဝင်း  
*ātsēngṣ*, is applied to articles whose length considerably exceeds their



breadth ; as ငါးမျှားတန်နှစ်ဝင်း *gna:hmya:tānhneettsəng*, “two fishing rods ;” ကြိုးနှစ်ဝင်း *krō:hneettsəng*, “two lines,” or “chains ;” ထွန်နှစ်ဝင်း *hlānhneettsəng*, “two spears ;” သင်္ဘောနှစ်ဝင်း *thəngbhāu hneet tsəng*, “two ships ;” ထိုင်နှစ်ဝင်း *tōinghneettsəng*, “two masts ;” ဆံနှစ်ဝင်း *tshānhneettsəng*, “two hairs ;” ငွေနှစ်ဝင်း *hléhneettsəng*, “two boats ;” လမ်းနှစ်ဝင်း *lānhneet tsəng*, “two roads ;” မြောင်းနှစ်ဝင်း *myoung:hneettsəng*, “two furrows ;” တံတားနှစ်ဝင်း *tādā:hneet tsəng*, “two bridges ;” ထိုးတံနှစ်ဝင်း *htō:dānhneettsəng*, “two rammers, spits, &c.” မြစ်ကြီးငါးဝင်း *myeetgyee:gna:tsəng*, “the five great rivers.”

တန်း *tān*, substantive အတန်း *ātān*, a root having the same signification, as ဝင်း *tsəng*, may be used in its place.

ဝီး *tsee*, a root implying co-existence with, and motion with ; both ideas combined ; as worms in the belly, a parasite on, or conveyed in, or infesting the body, a spirit possessing a man, &c., substantive အဝီး *ātsee*, is appended to the names of animals, or articles used for the purpose of conveyance, or transportation ; as မြင်းနှစ်ဝီး *myēng:hneet tsee*, “two horses ;” ဆင်နှစ်ဝီး *tshēng hneet tsee*, “two elephants ;” ခွေးနှစ်ဝီး *nwa:hneet tsee*, “two carriage oxen ;” သင်္ဘောနှစ်ဝီး *thəngbhāu hneet tsee*, “two ships ;” ငွေနှစ်ဝီး *hléhneet tsee*, “two boats ;” ဂုဏ်နှစ်ဝီး *pōkhēt hneet tsee*, “two swinging cradles ;” ရထားနှစ်ဝီး *rāhta:hneet tsee*, “two chariots ;” ထွင်းနှစ်ဝီး *hlee:hneet tsee*, “two carts ;” ဒန်းနှစ်ဝီး *dānhneet tsee*, “two swings.”

ဘက် *bhēt*, or ဖက် *hpēt*, “a pair ;” subst. အဘက် *ābhēt*, is applied to articles whose nature is dual, or which are naturally in pairs ; as လက်နှစ်ဖက် *lēt hneet bhēt*, “two hands ;” မျက်စိနှစ်ဖက် *myēttsie hneet*



*bhět*, “two eyes;” *မြွှေ့ဝက် khyé hneet bhět*, “two feet;” *ဘိနတ်နှစ်ဘက် bhienät hneet bhět*, “two slippers;” *လိန့်ဥတဝက် lien öö tä bhět*, “one testicle;” *ပါးတဝက် paṣtä bhět*, “one cheek;” *ကမ်းပါးတဝက် kănṣpaṣtä bhět*, “one bank,” or “shore;” *နားတဝက် naṣtä bhět*, “one ear;” *ဘီးလေးဘက် bheeṣ léṣ bhět*, “four wheels;” *မြွေးလေးဘက် khyé léṣ bhět*, “four feet.”

*ကြောင်း gyounge*, a root implying “drawn out into an extended line,” substantive *အကြောင်း ägyounge*, is applied to words of such a nature; as *လမ်းတကြောင်း lăṣtä gyounge*, “a road;” *ခရီးနှစ်ကြောင်း khăree hneet gyounge*, “two paths;” *မြစ်နှစ်ကြောင်း myeet hneet gyounge*, “two rivers;” *မြောင်းနှစ်ကြောင်း myounge hneet gyounge*, “two gutters.”

*ထည် htee*, a root from whence *အထည် ähtee*, “a piece of cloth;” is used with nouns implying articles of clothing, or pieces of cloth; *သက္ကလတ်တထည် thăgkhälät tä htee*, “a blanket;” *ထဘီတထည် htābheen tä htee*, “a htabheen,” or “Burman petticoat;” *အင်္ကျီနှစ်ထည် āngyee hneet htee*, “two jackets;” *ပဝါနှစ်ထည် pöōha hneet htee*, “two handkerchiefs.”

*ဆောင် tshoung*, a root implying “enduring, sustaining, containing,” substantive *အဆောင် ätshoung*, is affixed to nouns which imply articles that are made to contain any thing; as “houses, &c.” also any thing which has any thing in it; as a “bell with a clapper,” &c.; *အိမ်နှစ်ဆောင် ieng hneet tshoung*, “two houses;” *ချိုင့်နှစ်ဆောင် khyōing hneet tshōung*, “two cages;” *ဆင်ကနှစ်ဆောင် tshěnggă hneet tshōung*, “two howdahs;” *တန်းနှစ်ဆောင် tănṣ hneet tshōung*, “two lock up houses,” *ကျောင်းနှစ်ဆောင် kyoungṣ hneet tshoung*, “two monasteries;” *နန်းနှစ်ဆောင် nănṣ hneet tshoung*, “two palaces;” *အိမ်သားနှစ်ဆောင် iengthaṣ hneet tshoung*



“two out-houses;” အခန်းနှစ်ဆောင် *ākhānṣ hneet tshoung*, “two rooms;” ခေါင်းလောင်းနှစ်ဆောင် *khoungṣloungṣ hneet tshoung*, “two dome-shaped bells without clappers;” ဆွဲလွှဲနှစ်ဆောင် *tshwailwai hneet tshoung*, “two small bells with clappers;” သစ်တာနှစ်ဆောင် *theetta hneet tshoung*, “two boxes;” and so on: as also with any word compounded of several words of which the root ဆောင် *tshoung*, is one.

တောင် *tsoungṣ*, a root implying “steepness, a side, &c.,” subst. အတောင် *ātsoungṣ*, is applied to writings, books, &c.; as စာအုပ်နှစ်တောင် *tsaōōk hneet tsoungṣ*, “two bound books;” ကျမ်းစာနှစ်တောင် *kyānṣtsa hneet tsoungṣ*, “two religious books;” စာထုပ်တောင် *tsahtōōk tā tsoungṣ*, “a bundle of written papers:” also to a punkah; as လေခံထုပ်တောင် *lékhānyāt tā tsoungṣ*, “a punkah.”

ချပ် or ချတ် *khyāt*, a root implying “flatness,” substantive အချပ် *ākhyāt*, is applied to articles that are thin and flat, or laminated; as ဖျာနှစ်ချပ် *hpya hneet khyāt*; “two mats;” ပေနှစ်ချပ် *pé hneet kyāt*, “two palmyra leaves;” ငါးကျေးနှစ်ချပ် *gnaṣkyéṣ hneet khyāt*, “two fish scales;” ယံနှစ်ချပ် *yāt hneet khyāt*, “two fans;” မှန်နှစ်ချပ် *hmān hneet khyāt*, “two looking-glasses.”

လွှာ *hlwa*, a root signifying “laminated, split into pieces,” as talc, &c. substantive အလွှာ *āhlwa*, is applied to all articles denoting leaves, &c.; as အရွက်နှစ်လွှာ *ārweṭ hneet hlwa*, “two leaves;” ယတ်တောင်နှစ်လွှာ *yāttoung hneet hlwa*, “two priest’s fans.”

ရပ် *rāt*, a root signifying “fixed, settled, remaining in,” substantive အရပ် *arāt*, “a place,” is applied to all things peculiar to any place or country; such as languages, rites, customs, habits, ceremonies, &c.; as



တကားနှစ်ရပ် *tsāgaḥ hneet rāt*, “two languages;” မင်္ဂလာတရပ် *měngāla tā yāt*, “one sacrament,” or “religious rite.”

တန် *tān*, a root implying “separation by time, or space,” substantive အတန် *ātān*, is applied to immaterial things, events, &c. that happen at intervals, or to any things succeeding each other at intervals; as အကျိုးနှစ်တန် *āgyōḥ hneet tān*, “two rewards;” ပြစ်မှားနှစ်တန် *pyeet hmaḥ hneet tān*, “two sins;” ဖိုလ်လေးတန် *hpō léḥ tān*, “the four attainments;” မင်္ဂလေးတန် *mēt léḥ tān*, “the four grand ways;” တံခါးနှစ်တန် *tānkhaḥ hneet tān*, “two doors occurring at intervals.”

ပင် *pěng*, a root implying “growing up from a root,” as trees, &c., substantive အပင် *āpěng*, is applied to the names of all trees, plants, &c., likewise to anything springing from roots; as ပင်နှစ်ပင် *pěng hneet pěng*, “two trees;” ဝါးနှစ်ပင် *waḥ hneet pěng*, “two bamboo plants;” ဆံနှစ်ပင် *tshān hneet pěng*, “two hairs;” ကျွဲနှစ်ပင် *kyōō hneet pěng*, “two reeds.”

ခွန်း *khwōnḥ*, a root implying “sound” of any description, substantive အခွန်း *ākhwōnḥ*, is applied to words implying sounds; as အက္ခရာနှစ်ခွန်း *āk-khāra hneet khwōnḥ*, “two letters of the alphabet;” တကားနှစ်ခွန်း *tsāgaḥ hneet khwōnḥ*, “two words;” သံနှစ်ခွန်း *thān hneet khwōnḥ*, “two sounds.”

ချောင်း *khyoungḥ*, a root implying any thing like “a stiff bar of metal,” or any thing straight and stiff, is applied to words of a cognate sort; as အပ်နှစ်ချောင်း *āt hneet khyoungḥ*, “two needles;” ဆူးနှစ်ချောင်း *tshōōḥ hneet khyoungḥ*, “two thorns;” ခဲတံနှစ်ချောင်း *khaidān hneet khyoungḥ*, “two lead pencils;” မှင်တံနှစ်ချောင်း *hměngtān hneet khyoungḥ*, “two pens;” ထိုးတံနှစ်ချောင်း *htōḥdān hneet khyoungḥ*, “two ramrods.”



လက် *lēt*, “the hand,” substantive အလက် *ālēt*, is applied to all things subject to be handled, or used by the hands ; as လေနတ်နှစ်လက် *thénāt hneet lēt*, “two muskets ;” ဘေးနှစ်လက် *dhaḥ hneet lēt*, “two daos,” or “swords ;” ဇွန်းနှစ်လက် *dzwōnḥ hneet lēt*, “two spoons ;” ခရုနှစ်လက် *khā-ra hneet lēt*, “two bugles.”

သွယ် *thway*, a root implying “a continuous direction,” substantive အသွယ် *āthway*, is applied to rivers, streams, &c. ; as မြစ်နှစ်သွယ် *myeet hneet thway*, “two rivers.”

ခင်း *khěngḥ*, a root implying “spread out,” substantive အခင်း *ākheṅḥ*, is applied to all articles spread out ; as သက္ကလတ်နှစ်ခင်း *thākkhālāt hneet khěngḥ*, “two blankets ;” ဖျာနှစ်ခင်း *hpya hneet khěngḥ*, “two mats.”

ချက် *khyēt*, a root implying a “central point of motion towards,” whether of thought or action, substantive အချက် *ākhyēt*, is applied to all radiated objects ; as တီးနှစ်ချက် *bheeḥ hneet khyēt*, “two wheels ;” ထီးနှစ်ချက် *hteeḥ hneet khyēt*, “two umbrellas.”

ကွင်း *kwěngḥ*, a root implying “circular,” substantive အကွင်း *ākwěngḥ*, is applied to all circular objects ; as လက်ဝှပ်နှစ်ကွင်း *lēt tswōt hneet kwěngḥ*, “two finger rings.”

ကုံး *kōōnḥ*, a root implying “concatenation, stringing together,” is applied to all articles of such a nature ; as ဂုထီးနှစ်ကုံး *pādheeḥ hneet gōōnḥ*, “two necklaces.”

ခွက် *khwēt*, a root implying “concavity,” substantive အခွက် *ākhwēt*, is applied to articles of a cup-like shape ; as နာရီနှစ်ခွက် *nareeḥ hneet khwēt*, “two pocket watches.”

ကိုယ် *kōh*, “a body,” is applied to articles which have a corporeal shape ;



as အရုပ်နှစ်ကိုယ် *äröök hneet kōh*, “two statues,” or “figures;” ဆင်ရုပ်တကိုယ် *tshěngröök tākōh*, “one figure of an elephant.”

ခု *khöō*, a root implying “to eke out, supply deficiencies, &c.” is applied to any nouns which do not fall under a particular head; as သေ့နှစ်ခု *thäy hneet khöō*, “two keys.” It may also be applied to any of the above enumerated classes of words, except rational beings, and animals, or immaterial articles; as စားပွဲနှစ်ခု *tsa:bwai hneet khöō*, “two tables;” ပလင်းနှစ်ခု *pälēng hneet khöō*, “two bottles;” သေနတ်နှစ်ခု *thénāt hneet khöō*, “two muskets;” and so on. It is also the affix used with numerals, when *not consisting of decades*; as သုံးခု *thōōn khöō*, “three;” သက္ကရာဇ်၁၀၀၁ခုနှစ် *thakkāreet tā htoung tā khöō hneet*, “the year 1001.” ပြည့် *pyee*, “full, complete;” is the affix of *decades*, or *full tens*; as တဆယ်ပြည့် *tā tshay pyee*, “ten;” နှစ်ဆယ်ပြည့် *hneet tshay pyee*, “twenty;” သက္ကရာဇ်၁၀၀၀ပြည့်နှစ် *thakkāreet tā htoung pyee hneet*, “the year 1000.” ထပ် *htāt*, a root implying “repetition, similarity,” &c., is used, as a generic affix, with the names of places or things, or their parts, in which similarity of objects recur; as a fort, its bastions, moats, gates, &c.; as အုတ်တပ်နှစ်ထပ် *ōktāt hneet htāt*, “two fortified places;” ကျုံးနှစ်ထပ် *kyōōn hneet htāt*, “two moats.”

ရွာ *rwa*, is used with nouns implying “aggregated dwellings,” &c.; as နတ်လူဗြဟ္မာသုံးသုံးရွာ *nāt lōō byāmhā bhōōn thōōn rwa*, “the three mansions of the Nats, Men, and Brahmas.”

Finally the noun itself is often repeated, and used as a generic affix; as ပြည်နှစ်ပြည် *pyee hneet pyee*, “two countries;” မင်းနှစ်မင်း *měng hneet mēng*, “two lords.”



In compound substantives the latter member of the compound often becomes the numeral generic affix ; as *ဝာ tsa*, “any thing written,” and *အုပ် ၏k*, “to pack together,” forms *ဝာအုပ် tsa ၏k*, “a bound book,” *ဝာနှစ်အုပ် tsa hneet ၏k*, “two bound books ;” *ဝာ tsa*, “a writing,” and *ထုပ် htṵk*, “to bundle together,” forms *ဝာထုပ် tsa htṵk*, “a bundle of written papers,” *ဝာနှစ်ထုပ် tsa hneet htṵk*, “two bundles of written papers ;” *အုံနီး ၏nး*, “a cocoa-nut,” and *ပင် pēng*, “a tree,” forms *အုံနီး ပင် ၏nး pēng*, “a cocoa-nut tree,” *အုံနီးနှစ်ပင် ၏nး hneet pēng*, “two cocoa-nut trees ;” with *သီး thee*, “a fruit,” forms *အုံနီးနှစ်သီး ၏nး hneet thee*, “two cocoa-nuts ;” *ကွင်း kwānး*, “betel,” and *ရွက် rwẽt*, “a leaf,” forms *ကွင်းနှစ်ရွက် kwānး hneet rwẽt*, “two betel leaves.” All the compound substantives of the nature mentioned in page 38, &c. are of this nature, except those implying human, or rational beings ; as *သိနှစ်ဝံ thān hneet tsā*, “two pieces of iron ;” *မြေနှစ်ပုံ myé hneet pṵn*, “two maps ;” *နွား nwaး*, “an ox,” and *ရှည် shee*, “to couple,” form *နွားနှစ်ရှည် nwaး hneet shee*, “two yoke of oxen ;” *လျှပ် hlyāt*, “lightning,” and *ပြတ် pyēt*, “to become manifest,” form *လျှပ်ပြတ် hlyāt pyēt*, “a flash of lightning,” *လျှပ်နှစ်ပြတ် hlyāt hneet pyēt*, “two flashes of lightning ;” *ခြေစွတ် khrétsṵk*, “a stocking,” and *ရန် rān*, “a pair,” form *ခြေစွတ် ရန် khrétsṵk rān*, “a pair of stockings,” *ခြေစွတ်နှစ်ရန် khrétsṵk hneet rān*, “two pairs of stockings.” In such a word as *အိမ်ရှင် ieng shēng*, “a master of a house,” *အိမ်နှစ်ရှင် ieng hneet shēng*, would imply “two masters of one house,” but *အိမ်ရှင်နှစ်ဦး ieng shēng hneet ၀း*, “two masters of houses.” In some other compounds likewise the above rule does not hold good, and these a little attention will point out to the



learner ; as အိပ်ရာခင်း *iekrakhěng*, “a bed sheet,” from ခင်း *khěng*, “to spread out,” and အိပ်ရာ *iekra*, “a bed,” would not be အိပ်ရာခင်း ခင်း *iekra hneet khěng*, but အိပ်ရာခင်းနှင်ခင်း *iekrakhěng hneet khěng*.

When a question is asked with the interrogative ဘယ်နှစ် *bhay hneet*, “how many?” the numeral generic affix must always be used ; as ဒင်္ဂါးဘယ်နှစ်ပြားရှိသည်လား *dingaḥ bhay hneet byaḥ shie thee laḥ*, “how many rupees are there?” ထဘိန်းဘယ်နှစ်ထည်ပေးမည်လား *htābhienḥ bhay hneet tee péḥ mee laḥ*, “how many petticoats will you give?” and so on with any others.

Should a question be asked in a similar way, and of which a compound substantive was the article mentioned, then the latter member of the compound would be the generic affix ; as မြေဘယ်နှစ်ပုံရေးပြီးလား *myé bhay hneet pöñréḥ byeeḥ laḥ*, “how many maps have you drawn ;” ကွင်းဘယ်နှစ်သီးဝယ်ယူပြီးလား *kwānḥ bhay hneet theeḥ way yōō byeeḥ laḥ*, “how many betel nuts have you bought ;” and so on.

#### COMBINATIONS OF THE NUMERAL တ *tă*, “ONE,” WITH VARIOUS ROOTS.

The numeral တစ် *teet*, “one,” in its contracted form of တ *tă*, is employed in connection with various roots ; as ဖက် *hpět*. When combined with ဖက် *hpět*, “a side ;” the numeral generic affix of words which imply an object whose nature is dual, it often forms the term used to express “the other,” of such object ; as ကမ်း *kānḥ*, “a bank ;” ကမ်းတဖက် *kānḥ tă hpět*, “the other bank ;” လက် *lēt*, “the hand ;” လက်တဖက် *lēt tă hpět*, “the other hand.”

လုံး *lōñḥ*. In connection with လုံး *lōñḥ*, the root of the word အလုံး *ālōñḥ*, “all ;” it is combined with words to express “the whole or entire sub-



stance" of such object. In such cases the တ *tǎ*, is prefixed, and လုံး *lōōn*, affixed ; as တမြို့လုံး *tǎ myō lōōn*, "the whole city," or "entire city." Sometimes the substantive is found reduplicated, and တ *tǎ*, and လုံး *lōōn*, used only in connection with the last member, the compound has then a stronger and more emphatic signification ; as မြို့တမြို့လုံးကိုတည့်သွားသည် *myō tǎ myō lōōn gō hlēe thwaṣ thee*, "he wanders all over the city ;" ပြည်တပြည်လုံးကိုတည့်၍တောင်၏ *pyee tǎ pyee lōōn gō hlēe rwé tounḡ ee*, "he goes begging all over, and over the country." When used with nouns in the plural number, the affix လုံး *lōōn*, is often omitted ; as တပြည်တနိုင်ငံတို့ကိုသိမ်းဖျက်လျက်၏ *tǎ pyee tǎ nōinggnǎn dō gō thien hpyēt lyāt ee*, "he ravages and destroys whole countries, and kingdoms."

ကျတ် *kwyāt*, "to be entire without remainder," is often used in connection with တ *tǎ*, and လုံး *lōōn* ; as တအိမ်လုံးကျတ်လဲကျသည် *tǎ ieng lōōn kwyāt lai kyǎ thee*, "the whole house is falling down ;" the verbal affix အောင် *oung*, "so as to be," is sometimes added ; as တအိမ်လုံးကျတ်အောင်လဲကျသည် *tǎ ieng lōōn kwyāt oung lai kyǎ thee*, "the whole house, so as to be entirely so, is falling down."

တ *tǎ*, reduplicated and prefixed to each noun, is often used to convey the idea of "this and that, the one and the other ;" as တအိမ်မှသည်တအိမ်သို့သွားလာသောသူ *tǎ ieng hmǎ thee tǎ ieng thō thwaṣ la thǎũ thōō*, "the man coming, and going from one house to the other."

တ *tǎ*, reduplicated and combined, the first with စုံ *tsōōn*, a root implying "aggregation, or any aggregate quantity or number ;" the second with a numeral generic affix, is used to imply "some one, a single one," of the objects of which the generic affix is the type ; as တစုံတယောက်



မျှမရှိဘူး *tă tsöön tă youk hmyă mǎ shie bhōō*, “there is not so much as a single (person);” တစ်ခုတစ်ခုမတွေ့နိုင်ဘူး *tă tsöön tă khöō gō mǎ twé hnōing bhōō*, “(I) cannot find a single (thing).” Sometimes the compound has an indefinite meaning; as တစ်ယောက် *tă tsöön tă youk*, may imply “some one, a certain person.”

ရ *tsöō*, “to collect,” is reduplicated, and used in the following manner with တ *tǎ*, or a numeral; ဓမ္မုဒ္ဓါပါကျွန်းလုံးကိုဆယ်စုစု၍တစ်ယောက်တစ်ယောက်ရလေ၏—“having divided the whole island of Zamboodiba into ten aggregate parts or shares, they each got one.”

တ *tǎ*, combined with ရ *khöō*, the generic affix of inanimate things, or any other generic affix according to the signification, implies “an item, a particle or individual” of such object of which the generic affix is the type; as ထိုအမှုတစ်ခုမကျန်ဘဲ *htō āhmöō tă khöō mǎ kyān bhai*, “without omitting a particle of that affair;” တစ်ခုတစ်ခု *tă khöō tă khöō*, implies “item by item, one by one;” တယောက်တယောက် *tă youk tă youk*, “one by one,” of persons.

တ *tǎ*, reduplicated and combined with a numeral generic affix, and လေ *lé*, a persistive particle, forms a compound implying “here and there one, a few, now and then one” of the class implied by the generic affix; as တယောက်တလေ *tă youk tă lé*, or တလေတယောက် *tă lé tă youk*, “here and there a person, now and then a person;” တကောင်တလေ *tă gOUNG tă lé*, or တလေတကောင် *tă lé tă gOUNG*, “here and there an animal;” တခါတလေ *tă kha tă lé*, or တလေတခါ *tă lé tă kha*, “now and then a time, sometimes.” ဝါး *pa*, or ချား *khyā*. When combined with ဝါး *pa*, or with ချား *khyā*, roots implying “separation, &c.” it forms an adjective implying “another;”



လူတပါး *lōō tǎba*, or လူတချား *lōō tǎkhyā*, “another man;” တချား *tǎkhyā*, also sometimes implies “apart;” as ယောက်ျားတချား၊ မိမိတချား *youkya tǎkhyā miem mǎ tǎkhyā khwaihta byee*, “he sorted and placed the men apart, and the women apart.”

တူ *tōō*. When combined with တူ *tōō*, a root implying “similarity, accompaniment,” it forms a compound signifying “similar to, same as;” as ငါတူ *gna tǎtōō*, “the same as I, one and the same as I.”

ညှိ *gnyee*. Combined with ညှိ *gnyee*, a root implying “similarity,” it forms a compound signifying “even as, like as, just as.”

ကွ *kwǎ*. With ကွ *kwǎ*, a root implying “accompaniment,” it forms a compound signifying “together with.”

တကွနက် *tǎkwǎnēt*, တဖြိုင်နက် *tǎpyōingnēt*. Combined with ကွ *kwǎ*, as above, or with the addition of ဖြိုင် *pyōing*, a root implying “to pair, put together,” and with နက် *nēt*, a root implying “accumulation, mass,” it forms a compound signifying “all together;” as တကွနက် *tǎkwǎnēt*, or တဖြိုင်နက် *tǎpyōingnēt*, “all at once, all together, all of a heap.”

တခဲနက် *tǎkhainēt*. Combined with ခဲ *khai*, a root implying “constrictedness, or solidity,” and with နက် *nēt*, as above, it forms a compound signifying; as တခဲနက် *tǎkhainēt*, “blended, mixed undistinguishably, commingled,” also “all together.”

တ *tǎ*, a generic affix, and လ *lé*, combined with a numeral generic affix followed by the persistive affix လလ *lé*, it forms a compound implying “a single one” of the objects expressed by the noun; as လူတယောက်လလ *lōō tǎyōuk lé*, “a single person;” နွားတကောင်လလ *nwa*



*tăgoung lé*, “a single ox;” ဒင်္ဂါးတပြားလမေဟိ *dingaṣ tā byaṣ lé mǎ hie*, “there is not a single dollar.”

တဝေ့ *tătsé*. Combined with ဝေ့ *tsé*, a root implying “particularity,” it forms a compound signifying “merely, nothing but, only:” the numeral generic affix intervenes; as လူတယောက်ဝေ့ *lōō tăyouktsé*, “merely a man, only a man.”

တဖန် *tăhpăn*. Combined with ဖန် *hpăn*, a root implying “to assume, or to cause to assume an appearance, manifesting &c.,” it forms a compound; as တဖန် *tăhpăn*, “again, once again, once more.” When ဖန် *hpăn*, is reduplicated, or combined with a root of a cognate signification, as ပြန် *pyăn*, or တွံ *tōñ*, implying “repetition, doing again, returning,” a compound is formed signifying “repeatedly;” as တဖန်ဖန် *tăhpăn hpăn*, or တဖန်ပြန် *tăhpănpyăn*, or တဖန်တွံ *tăhpăntōñ*, “repeatedly, again and again.”

တထူး *tăhtōō*. တ *tă*, when combined with ထူး *htōō*, a root implying “separation, difference,” forms a compound implying; as တထူး *tăhtōō*, “different, diverse, various.”

တဝတည့် *tăwătee*. တ *tă*, combined with ဝ *wă*, a root implying “kind, sort,” and တည့် *tee*, a root of a similar import, forms a compound; as တဝတည့် *tăwătee*, “all together,” in reference to *time*, “at one and the same time, keeping time as a band, &c.”

တကိုယ် *tăkōh*. တ *tă*, combined with ကိုယ် *kōh*, “a body, substance,” forms a compound used to express “similarity in amount;” as ရှစ်ခုနှင့် သုံးခုပေါင်း ငါးခုတကိုယ်ဖြစ်ပါသည် *hneet khōō hněng thōōnṣ khōō poungṣ gnaṣ khōō tăkōh hpyeet pa thee*, “two and three are equal to five.”



## NUMERAL AUXILIARIES.

Various roots are found combined with numerals and express various relations of such numbers.

မြောက် *myouk*, “to be raised,” being attached to a numeral generic affix, in connection with any cardinal number, expresses the corresponding ordinal of such number ;” as သားနှစ်ယောက်မြောက် *thaḥ hneet youk myouk*, “the second son.” The substantive may be the last member of the compound ; as နှစ်ဆယ်ရှစ်ရက်မြောက်နေ့တွင် *hneet tshay sheet rět myouk né dweng*, “on the twenty-eighth day :” or the substantive may be connected by သော *thäü* ; as နှစ်ရက်မြောက်သောနေ့ *hneet rět myouk thäü né*, “the second day ;” လေးလမြောက်၌ *léḥ lă myouk hnōit*, “on the fourth month.”

ကြိမ် *gyien*, a root implying “reiteration, time, &c.,” when used with any cardinal number implies so many times that number. The rules para. 5, 6, 7, &c., page 99, in reference to numeral generic affixes are equally applicable to this adjunct ; တကြိမ် *tă gyien*, “once ;” နှစ်ကြိမ် *hneet gyien*, “twice ;” သုံးကြိမ် *thöönḥ gyien*, “thrice ;” အကြိမ်နှစ်ဆယ် *ăgyien hneet tshay*, “twenty-times ;” အကြိမ်နှစ်ဆယ်လေးကြိမ် *ăgyien hneet tshay léḥ gyien*, “twenty-four times.” Or should it be required to compound it with an ordinal, the ordinal adjunct မြောက် *myouk*, is the last of the compound ; as နှစ်ကြိမ်မြောက် *hneet gyieng myouk*, “the second time ;” အကြိမ်တစ်ဆယ်မြောက် *ăgyien tă tshay myouk*, “the tenth time ;” အကြိမ်တစ်ဆယ်လေးကြိမ်မြောက် *ăgyien tă tshay léḥ gyien myouk*, “the twenty-fourth time.” ကြိမ် *gyien*, is not used as a multiplier.



ခေါက် *khauk*, has a cognate meaning and application to the preceding.  
 လီ *lee*, the root of the word အလီ *ālee*, “a time, or turn,” is used with cardinal numbers to form a multiplier; the multiplicand must always precede the multiplier and has often one of the numeral generic affixes ခု *khōō*, or ပြည့် *pyee*, appended, according as the numeral is a full multiple of ten, or otherwise; as ခွဲနှစ်ခုရှစ်လီ *khwōhneet khōō sheet lee*, “eight times seven;” ကိုးခုကိုးလီ *kōē khōō kōē lee*, “nine times nine;” တရာ ခွဲနှစ်ဆယ်ချောက်ခုသုံးလီ *tāra khwōhneet tshay khyouk khōō thōōn lee*, “three times one hundred and seventy-six.” When required to be used in connection with ကြိမ် *kyien*, or မြောက် *myouk*, the arrangement is thus : အကြိမ်နှစ်ဆယ်ချောက်လီမြောက် *āgyien hneet tshay khyouk lee myouk*, “the sixth time, twentieth time,” လေးခုချောက်လီပေါင်းကိုးနှစ်ဆယ်လေးခုပေါင်း တကိုယ်ဖြစ်ပါသည် six times four, is twenty-four, တဆယ်ပြည့်အလီတဆယ် ငါးလီ *tā tshay pyee ālēē tā tshay gnaē lee*, “fifteen times ten.”

ပိုင်း *pōing*. Any fractional part whatever of a number may be expressed by the word, ပိုင်း *pōing*, (a root signifying “parcelling, or dividing into parts,”) being attached both to the denominator, and numerator; the denominator thus formed always precedes the numerator. The denominator has the affix ၏ *ee*, “of,” or ဝှင် *dwěng*, “in, among,” understood or expressed; as နှစ်ပိုင်းတပိုင်း *hneet pōing tā pōing*, “of two parts one part,” i. e. “one half;” ဆယ်ပိုင်းခုနှစ်ပိုင်း *tshay pōing khwōhneet pōing*, “of ten parts seven parts,” i. e. “seven-tenths;” အပိုင်း တဆယ်ငါးပိုင်း အပိုင်းတဆယ်လေးပိုင်း *āpōing tā tshay gnaē pōing āpōing tā tshay léē pōing*, “of fifteen parts fourteen parts,” i. e. “fourteen-fifteenths.”



ဆ *tshă*, a root signifying "a portion, share, &c.," is affixed to numerals to convey the idea of so many fold; as နှစ်ဆ *hneettshă*, "two-fold;" သုံးဆ *thōōnṣ tshă*, "three-fold;" ခွဲနှစ်ဆ *khwōhneettshă*, "seven-fold;" အဆတဆယ် *ātshă tā tshay*, "ten-fold;" အဆလေးဆယ် *ātshă léṣ tshay*, "forty-fold;" အဆချောက်ဆယ်လေးဆ *ātshă khyouk tshay léṣ tshă*, "sixty-four-fold."

It will be remarked that all these preceding numeral auxiliaries obey the same rules in composition as were laid down for numeral generic affixes, in paragraphs 5, 6, 7, &c., page 99.

ချင်း *khyăṇṣ*, a root signifying "division into equal parts," is the most common affix used to express "one half;" as လ *lă*, "a moon," or "month," လချင်း *lă khyăṇṣ*, "a half moon," or "half month;" or the numeral တ *tă*, "one," may be used in connection with it; as လတချင်း *lă tā khyăṇṣ thee*, "a half moon." It is also found used in a substantive form; as လအချင်း *lă ākhyăṇṣ*, "a half month."

ဝိတ် *tsiet*, a root implying "division into four parts," breaking first length-wise and then cross-wise, is, either in its substantive form prefixed, or in its radical form, or in connection with the numeral တ *tă*, "one," affixed to nouns to express a "fourth part;" as လဝိတ် *lă tsiet*, or လဝိတ် *lă tā tsiet*, "one quarter of a moon," or "of a month," i. e. a week; လမ်းခရီးအဝေးတဝိတ်လောက်မျှကိုမထွက်မကုန်သေးပြီ *lăṇṣ khăreeṣ āwéṣ tā-tsiet louk hmyă gō mā dwēt mā gōōn théṣ byeeṣ*, "have not yet gone as much as about one quarter of the distance;" တူလာအဝိတ် *tōōla ātsiet*, "a quarter tola."

လောက် *louk*. When the term "about a number," is to be expressed, the word လောက် *louk*, "to be about" or "sufficient," is used as an affix,



the adjective မျှ *hmyă*, "to be the same in quantity," may precede it ; as ငါးကျိလောက် *gnaꣳ gō louk*, "about five ;" or ငါးမျှလောက် *gnaꣳ hmyă louk*, "about as much as five ;" သုံးနာရီချက်တိလောက် *thöönꣳ nareeꣳ khyèt-tee louk*, "about three o'clock."

ခန့် *khăṇ*, "to be about so much," is affixed to words of time, or quantity, to express the same as the preceding ; as တနှစ်ခန့် *tă hneetkhăṇ*, "about a year ;" တူလာခန့် *tōōla khăṇ*, "about a tola ;" or ခန့်မျှလောက် *khăṇ hmyă louk*, may be used ; as တနှစ်ခန့်မျှလောက် *tă hneet khăṇ hmyă louk*, "about a year."

လွန် *lwōn*, "to excel," is affixed to numbers to express "more than ;" မျှ *hmyă*, may likewise precede it ; as သုံးနာရီချက်တိမျှလွန်သည် *thöönꣳ nareeꣳ khyèttee hmyă lwōn thee*, "more than three o'clock," or "exceeding three o'clock ;" တစ်ရက်လွန်သောအချိန် *tă yět lwōn thăũ ākhyien*, "more than a day's time."

ကျော် *gyāũ*, "to surpass, &c.," has the same power as the preceding ; as တရာကျော် *tă ra gyāũ*, "more than a hundred."

လျော့ *lyăũ*, "to lessen," is affixed to numbers to express "less than," that number ; as တရာလျော့ *tă ya lyăũ*, "less than a hundred."

စုံ *tsöön*, "to be complete," is used in connection with numerals to express the "whole of such numbers," the numeral generic affix intervenes between it, and the numeral ; as လက်နှစ်ဖက်စုံ *lēt hneetbhēt tsöön*, "both hands."

လုံး *lōönꣳ*, from အလုံး *ālōönꣳ*, "all," by itself or in connection with စ *tsă*, prefixed from အစ *ātsă*, "a beginning," as စလုံး *tsălōön*, is used in the same manner to express the "whole of any number, or thing."



ဝီ *tsee*, is a particle used in connection with numerals, and the generic affixes of their nouns to express such number individually considered; as ဒင်္ဂါလေးပြားစီပေးမည် *dinga léz byaz tsee péz mee*, “(I) will give four rupees each;” တယောက်စီ *tă youktsee*, “each one person;” နှစ်ယောက်စီ *hneet youktsee*, “each couple.” Or the numeral may have ဝီ *tsee*, affixed, and the whole be then reduplicated; as နှစ်စီနှစ်စီယောက် *hneet tsee hneet tsee youk*, “each two persons, two and two in couples.”

သာ *tha*, is an adverb affixed to numerals and their generic affixes to express “such a number only;” as လူတယောက်သာ *lōō tă youk tha*, “one man only;” ဒင်္ဂါနှစ်ပြားသာ *dinga hneet byaz tha*, “two dollars only;” လူအားသာ *lōō aa tha*, “to man only.”

ချင်း *khyěngz*, is likewise used in the same way; as လူတယောက်ချင်း *lōō tă youk khyěngz*, “one man only;” လက်ချင်း *lēt khyěngz*, “the hand only;” လက်ဖြင့်ချင်း *lēt hpyěng khyěngz*, “by hand only.”

တည်း *teez*, is also found used in the same way; as လူတယောက်တည်း *lōō tă youk teez*, “one man only;” တယောက်တည်းသောသူ *tă youk teez thāū thōō*, “the person by himself;” or သာ *tha*, may be added; လူတယောက်တည်းသာ *lōō tă youk teez tha*, “only man alone.” It also expresses “by one’s self;” as တယောက်တည်းနေလျက်၏ *tă youk teez né lyēt ee*, “he usually remained alone;” ချင်း *khyěngz*, is also found attached to it; as ငါတို့နှစ်ယောက်တည်းချင်းလျှင် *gna dō hneet youk teez khyěngz hlyěng*, “should we two be by ourselves;” lit. “should we be two alone;” တည်း *teez*, is also found used as an intensative to the numeral တ *tă*, “one;” as တကိုယ်တည်း *tă kōh teez*, “one and the same body, two bodies amalgamated into one;” တည်း *teez*, is also found used with other



words besides numerals ; as သံကိုတည်းလုပ်သည် *thāngō tee: lōōk thee*,  
 “made entirely of iron ;” or သံကိုသာတည်းလုပ်သည် *thāngō tha tee: lōōk*  
*thee*, “made entirely of only iron.” Vide also *infra* under the head of  
 miscellaneous verbal affixes for various applications of both these.



## PART IV.

### VERBS.

Verbs are formed in the Burmese language from the abstract root by the use of certain affixes. The pure root by itself, however, may be said to convey, when combined with another verbal root, the power of the infinitive mood; as ပြောလာသည် *pyău la thee*, "he comes to speak," in this case the affix of the future tense, or of the gerund is understood; as ပြောမည်လာသည် *pyău mee la thee*, or ပြောအံ့သောငါလာသည် *pyău ၎်n thău gnha la thee*.

Some of the relations of verbal roots require another verb to express them; as "I can go," which is rendered ငါသွားနိုင်သည် *gna thwa: hnōing thee*, but care must be taken to distinguish between such a compound, and one consisting of two or more verbal roots combined for the purpose of conveying one homogeneous idea; as "to wander," would be rendered by the two roots တွည့် *hle*, "to turn, change position by turning," and သွား *thwa:*, "to go," hence တွည့်သွား *hle thwa:*, "to wander." In this latter case the two roots are often connected by the increment ရှိ *rwé*; as တွည့်ရှိသွား *hleerwéthwa:*.

It is the genius of the Burmese language thus to combine roots, so as to express, exactly, an idea that could be rendered in English only by a circumlocution; as အုပ် *ōk*, "to cover, over-



whelm," and မိ *mie*, or ရ *ră*, "to obtain," form အုပ်မိ *öök mie*, or အုပ်ရ *öök ră*, "to catch by overwhelming," as fish in a net; ထွတ် *hlöök*, "to vibrate, shake," and ထံ *thăn*, "to emit a sound," form ထွတ်ထံ *hlöök thăn*, "to ring as a bell;" ကြား *kya*, "to hear," and ပြော *pyău*, "to speak," form ကြားပြော *kya pyău*, "to repeat as information;" ဖြန့် *hpyăn*, "to spread out," and ချ *khyă*, "to cast down," form ဖြန့်ချ *hpyăn khyă*, "to cast," or "throw a net, &c.;" ဆွဲ *tshwai*, "to pull, or drag," and တင် *těng*, "to place," form ဆွဲတင် *tshwai těng*, "to land a net;" ဝံ *pöön*, "a pattern," and ရိုက် *röik*, "to knock, hammer," form ဝံရိုက် *pöön röik*, "to print, take off an impression;" ပြ *pyă*, "to show," and ပေး *pé*, "to give," form ပြပေး *pyă pé*, "to give signs of, show symptoms of;" and so on with any combinations.

Another peculiarity, in the Burmese language, is that causal affixes, or what in other languages would be styled prepositions of case, are used to express certain relations of verbal roots, such as are in general rendered by participles; as ပြော *pyău*, "to speak," and မှာ *hma*, "in," make ပြောမှာ *pyău hma*, "in speaking, as he was speaking;" with မှ *hmă*, "from," ပြောမှ *pyău hmă*, "having spoken;" with နှင့် *hněng*, "together with," as အဖဖြစ်သည်နှင့် *ăhpă hpyeet thee hněng*, "because he was his father, being his father, in that he was his father."

Verbal roots are of only two descriptions, that is, in their original form, they convey either an idea of action, whether mental, or corporeal; as ပြု *pyöô*, "to do;" ဆို *tshō*, "to speak;" ဆဲရေး *tshairé*, "to abuse;" မုန်း *möön*, "to hate;" ယူ *yōō*, "to bring;" ကူး *kōō*, "to cross over;" မြင် *myěng*, "to see;" or of a state of inertion, or inactive existence; as နေ



*né*, “to remain;” *ထိုင် htōing*, “to sit;” *ကောင်း kounṅ*, “to be good;”  
*လှ hlă*, “to be beautiful;” *ကြောက် krouk*, “to be afraid;” and so on.

The active verb can be formed at any time from the neuter root by affixing the verb *စေ tsé*, “to cause.” This form is especially used with those roots expressing any state, quality, or condition of mind; as *ငြိမ် gnyien*, “to be in a state of quietness, comfort, freedom from affliction,” *ငြိမ်းစေ gnyien tsé*, “to soothe, to ease, cure, &c. ;” *သိ thie* “to know, beware of,” *သိစေ thietsé*, “to inform, tell;” *သန့်ရှင်း thăṅ shěṅ*, “to be pure,” whether in mind, or body; *သန့်ရှင်းစေ thăṅ shěṅ tsé*, “to purify.” When *စေ tsé*, is thus affixed to an active root it merely implies “to cause to do,” the action implied in the root; as *တောင်းပြော tsăgaṅ pyăṁ*, “to speak,” *တောင်းပြောစေ tsăgaṅ pyăṁ tsé*, “to cause to speak.”

An active verb is very often formed from a neuter root, by aspirating the initial consonant, or, if it have a corresponding aspirate, by changing it for such aspirate; as *ကျ kyă*, (neuter), “to fall down,” or “become low,” *ချ khyă*, (active), “to cast,” or “put down;” *ကြောက် krouk*, “to be afraid,” *ခြောက် khrouk*, “to frighten;” *ကျား kyaṅ*, “to be diversified, not uniform,” *ချား khyāṅ*, “to make dissimilar, separate into compartments;” *ကြွင်း kywěṅ*, “to remain, be a remnant,” *ခြွင်း khywěṅ*, “to leave behind, set aside;” *င gnă*, “to be distributed,” *ဂ gnăḥ*, “to distribute;” *ဝတ် tsöök*, “to be torn, rent,” *ဆတ် tshöök*, “to tear, rend;” *နစ် neet*, “to be sunk, immersed,” *နှစ် hneet*, “to sink, or immerse;” *လှုပ် löök*, “to shake or tremble,” (neuter), *လှုပ် hlöök*, “to shake,” or “tremble,” (active), and so on with many others.



ထား *hta*, a root implying mental or corporeal action, but in the sense of “putting, placing,” whether as “putting a question,” or “placing an object,” is used with many roots, as an auxiliary adjunct of action ; as မှာ *hma*, “to direct, order,” မှာထား *hma hta*, ditto ; ကွယ် *kway* and ဂွတ် *hwët*, to conceal, hide, ကွယ်ထား *kway hta*, and ဂွတ်ထား *hwët hta*, ditto ; မှတ် *hmät*, “to note, mark,” မှတ်ထား *hmät hta*, “to particularize ;” မြှင့် *myeet*, means “to obstruct, prevent,” in the sense of “being or lying in the way,” but မြှင့်ထား *myeet hta*, implies “to prevent, obstruct,” in the sense of “putting an obstacle in the way ;” in the latter case the sense is compound, the obstruction being caused by the object put, and the person putting ; hence မြှင့် *myeet*, by itself, is used to imply “to forbid,” in the sense of a *law* forbidding ; မြှင့်ထား *myeet hta*, in the sense of a *lawgiver* forbidding ; ရိုက်ထား *roik hta*, “to fasten by hammering ;” ဝံ့ထား *pöön hta*, “to place in heaps.”

လုပ် *lök*, “to do work,” is likewise found used as an adjunct, with active verbs implying any manual work ; as ဆောက် *tshouk*, “to build, erect,” ဆောက်လုပ် *tshouk lök*, ditto ; ရုပ်ဝံ့ထိုလုပ် *rök pöön htō lök*, “to carve a statue,” from ထို *htō*, “to carve, &c.”

ပြု *pyö*, “to do,” i. e. mental doing, “to act,” is combined with roots in their adverbial form implying any mental quality, or action, to form a corresponding active ; မုန်းစွဲပြု *möön tswa pyö*, “to hate,” lit. “to act hatingly ;” မင်္ဂစွဲပြု *měng tswa pyö*, “to love, act lovingly ;” it is also found combined with the simple root ; as သတိပြု *thädie pyö*, “to take care, beware ;” ရန်ပြု *răn pyö*, “to quarrel.”

ခံ *khăn*, “to endure, suffer, be the subject, or patient of,” may be applied



to roots to render them passive ; as ဇေ *tsé*, “to order,” ဇေခံ *tsé khǎn*, “to obey, be subject;” ဝတ် *tseet*, “to fight,” ဝတ်ခံ *tseet khǎn*, “to be attacked;” ယတ် *yăt*, “to fan,” ယတ်ခံ *yăt khǎn*, “to be fanned.” In such instances as the following it apparently has an active signification ; as မွေခံ *mwé khǎn*, “to inherit,” from အမွေ *ămwé*, “an inheritance;” သက်သေခံ *thětthé khǎn*, “to witness,” lit. “to bear witness:” in this latter case the word “bear,” gives an idea of endurance, and in the other no *action* is implied. When ခံ *khǎn*, is not thus used as an auxiliary, but as an absolute verb, the root ရ *rǎ*, “to obtain,” is generally affixed to it ; as ခံရ *khǎnrǎ*, “to suffer,” ပြင်းစွာခံရသည် *pyěngꜻ tswa khǎn yǎ thee*, “suffers grievously.”

ရ *rǎ*, “to obtain, find,” is also sometimes used as an auxiliary to verbs implying an emotion, or quality of the mind, or state of the body, and seems to form a sort of passive, or neuter ; as ခြောက်ရသည် *khrouk yǎ thee*, “to be afraid,” lit. “to get frightened;” ချစ်ရသည် *khyeet yǎ thee*, “to be loved,” or “get loved;” ချရသည် *khyǎ yǎ thee*, “to fall,” or “get a fall.”

The passive verb is comparatively seldom found used in the Burmese language, the corresponding neuter being made use of instead ; ဖြစ် But it may be formed in the same way as in English by the use of the substantive verb ဖြစ် *hpyeet*, “to be, or become,” or sometimes ရှိ *shee*, “to be;” an instance of active, neuter, and passive is as follows ; ကြောက် *krouk*, (neuter) “to fear,” ခြောက် *khrouk*, (active) “to frighten,” ကြောက်ဖြစ်သည် *krouk hpyeet thee*, (passive) “to be afraid.” Often the participial affix သည် *thee*, intervenes between the two



roots; as စေသည်ဖြစ်သည် *tséthee hpyeet thee*, “to be sent,” from စေ *tsé*, “to send.” When the plural number, or any tense is required to be expressed, the *substantive* verb should be inflected with the necessary affixes.

The substantive verb is also capable of being rendered passive; as ဒေါသဝိတ်ရှိသည်ဖြစ် *däüthätsiet shie thee hpyeet*, “became malignant-minded;” ဝမ်းမြောက်သောဝိတ်ရှိသည်ဖြစ် *wõnꣳ myouk thäütsiet shie thee hpyeet*, “became delighted.” In this way it may be said to express the idea of “to become.” In the use of this substantive verb ဖြစ် *hpyeet*, or ဖြစ် *pyeet*, the word သူ *thōō*, “a person,” or a cognate one is understood after the first သည် *thee*, which is only a connective affix or relative increment; as သွားဆဲသည်ဖြစ်သည် *thwaꣳ tshai thee hpyeet thee*, “(he) is just going,” or written in full, သွားဆဲသောသူ *thwaꣳ tshai thäü thōō*, or သွားဆဲသည်သူဖြစ်သည် *thwaꣳ tshai thee thōō hpyeet thee*, “(he) is a just going person.” Again ဘုရားသခင်သည်ခပ်သိမ်းသောအရပ်၌ရှိတော်မူသည် ဖြစ်၏ “God is in every place,”—or in full “God is One being in every place.”

Neither the root, nor the noun, undergo any inflection or alteration on account of the persons of the nominative case. The only alteration being in the case of number, where, if the nominative case be of the plural number the root has a numeral affix appended.

#### NUMBER.

There is no affix of the singular number, the root by itself being indicative of the singular number; as ငါသွားသင့် *gna thwaꣳ thee*, “I go.”



ကြ The plural number is expressed by affixing ကြ *kyā*, or ကုန် *gōñ*, or ကြကုန် *kyā gōñ*; as ငါတို့သွားကြသည် *gna dō thwa: kyā thee*, or သွားကုန်သည် *thwa: gōñ thee*, or သွားကြကုန်သည် *thwa: kyā gōñ thee*, "we go." The numeral affix is always attached to the *root*, no other ever intervening.

To give some idea of a verbal root with its various affixes, the verb သွား *thwa:*, "to go," is in a measure conjugated, although all its relations are by no means given.

သွား *thwa:*, "to go."

### INDICATIVE MOOD.

#### PRESENT TENSE.

*Singular.*

*Plural.*

သွားသည် *thwa: thee*, "I, thou, he, she, it goes." သွားကြသည် *thwa: kyā thee*, "We, ye, they go."

#### IMPERFECT.

သွားဘူးသည် *thwa: bhōō: thee*, "I, &c. went." သွားကြဘူးသည် *thwa: kyā bhōō: thee*, "We, &c. went."

#### PERFECT.

သွားပြီး *thwa: byee:*, "I, &c. have gone." သွားကြပြီး *thwa: kyā byee:*, "We, &c. have gone."

#### PLUPERFECT.

သွားနှင်ပြီး *thwa: hněng byee:*, "I, &c. had gone." သွားကြနှင်ပြီး *thwa: kyā hněng byee:*, "We, &c. had gone."

#### FUTURE.

[will go.]

သွားမည် *thwa: mee*, "I, &c. will go." သွားကြမည် *thwa: kyā mee*, "We, &c.



## IMPERATIVE.

သွားလော့ *thwa:lău*, "Go thou."      သွားကြလော့ *thwa:kyălău*, "Go ye."  
 သွားစို့ *thwa:tsō*, "Let us go."

## POTENTIAL MOOD.

## PRESENT TENSE.

## Singular.

## Plural.

သွားနိုင်သည် *thwa:hnoingthee*, "I, &c. can," or "am able to go."  
 သွားကြနိုင်သည် *thwa:kyăhnoingthee*,  
 "We, &c. can go," or "are able to go."

## IMPERFECT.

သွားနိုင်ဘူးသည် *thwa:hnoingbhōō*      သွားကြနိုင်ဘူးသည် *thwa:kyăhnoingbhōō*  
*thee*, "I, &c. could go."      *thee*, "We, &c. could go."

## PAST.

သွားနိုင်ပြီး *thwa:hnoingbyee*, "I, &c. could have gone."  
 သွားကြနိုင်ပြီး *thwa:kyăhnoingbyee*,  
 "We, &c. could have gone."

## FUTURE.

သွားနိုင်မည် *thwa:hnoingmee*, "I, &c. can at some future time go."  
 သွားကြနိုင်မည် *thwa:kyăhnoingmee*,  
 "We, &c. can at some future time go."

## SUBJUNCTIVE MOOD.

## PRESENT.

သွားကောင်းသည် *thwa:goungthee*,      သွားကြကောင်းသည် *thwa:kyăgoungthee*  
 "I, &c. may probably go."      "We, &c. may probably go."

And in the same way for the other tenses.

သွားသော် *thwa:thāu*, or သွားလျှင် *thwa:hlyeng*, "Should I, &c. go."



သွားကြသော် *thwa: kyă thāū*, or သွားကြလျှင် *thwa: kyă hlyěng*, "Should we, &c. go."

သွားအံ့သောငှါ *thwa: ānthāū gnha*, "for the purpose of going."

သွားမှာ *thwa: hma*, "going," or "in going."

သွားမှ *thwa: hmă*, "having gone."

သွားလို့ *thwa: lō*, "about to go."

#### VERBAL AFFIXES.

It is to be premised in reference to verbal affixes, that there are three assertive affixes, that is positive affixes of time; viz., သည် *thee*, the assertive affix of the present tense; ပြီး *byee*, the assertive affix of the past tense; and မည် *mee*, the assertive affix of the future tense. Whatever modal, or auxiliary affix may be used with a root, it requires an assertive affix to make the meaning complete; as သွား *thwa:*, a root implying "to go," ကြ *kyă*, the numeral affix, and နိုင် *hnōing*, "to be able, to can," forms သွားကြနိုင် *thwa: kyă hnōing*, "(they) able to go;" but it requires the assertive affix သည် *thee*, to define the meaning; as သွားကြနိုင်သည် *thwa: kyă hnōing thee*, "(they) are able to go," သွားကြနိုင်မည် *thwa: kyă hnōing mee*, "(they) will be able to go." The imperative mood and in some cases the negative mood, are the only two which dispense with an assertive affix. The assertive affix is always the last, except in the interrogative mood, where it intervenes between the interrogative affix and the root.

Though the above are assertive affixes, yet they are sometimes auxiliary affixes pointing out the relative time of some other relation of the verb; as when used with လျှင် *hlyěng*, a suppositional affix; as



သူသွားသည်လျှင် *thōōthwa:thee hlyěng*, "should he be going;" သူသွားပြီးလျှင် *thōōthwa:byee: hlyěng*, "should he have gone;" သူသွားမည်လျှင် *thōōthwa:mee hlyěng*, "should he hereafter go."

သည် *thee*, is the simple affix of the indicative mood present tense ; as ငါပြုသည် *gnapyōōthee*, "I do;" သူဆိုသည် *thōō tshōthee*, "he says;" ငါတို့လာကြသည် *gna dō la kyāthee*, "we come;" သူတို့သွားကြသည် *thōō dōthwa:kyāthee*, "they go."

၏ *ee*, is likewise an affix of the present tense, but referring to a past time, as in English the present tense is colloquially used ; as "so says I," &c. referring to something past. It may thus be styled the narrative affix ; it is likewise used in the place of the affix သည် *thee*, at the close of the sentence.

ဆဲ *tshai*, is an auxiliary affix of the present tense, implying "just now;" as ငါသွားဆဲသည် *gnathwa:tshaithee*, "I am just going;" သူတို့သေဆဲဖြစ်ကြသည် *thōō dō thétshai hpyeetkyāthee*, "they are just now dead."

ဘူး *bhōō*, is an affix used in connection with the present affix သည် *thee*, to express an indefinite past ; as ငါသွားဘူးသည် *gnathwa:bhōōthee*, "I went;" သူတို့လာကြဘူးသည် *thōō dō la kyābhōōthee*, "they came."

ပြီး *byee*, implying "done, past, accomplished," is the affix of the past tense ; as ငါပြုပြီး *gnapyōōbyee*, "I have done;" သူတို့သွားကြပြီး *thōō dōthwa:kyābyee*, "they have gone."

ည်မ *mee*, အံ့ *ān*, and အံ့မည် *ān mee*, are all affixes of the future tense ; as ငါသွားမည် *gna thwa:mee*, or သွားအံ့ *thwa:ān*, or သွားအံ့မည် *thwa:ān mee*, "I will go;" သူတို့သွားကြမည် *thōō dōthwa:kyāmee*, or သွားကြအံ့ *thwa:kyā ān*, or သွားကြအံ့မည် *thwa:kyā ān mee*, "(they) will go."



Besides the above there are certain indefinite past affixes that may be used with an assertive affix of tense, modifying its time with their own indefinite signification ; as

ဘု *bhōō*, may be used either with the present affix သည် *thee*, or the past affix ပြီး *byee* ; as ငါသွားဘုသည် *gna thwa:bhōōthee*, “I have been going ;” ငါသွားဘုပြီး *gnathwa:bhōōbyee*, “I had gone,” or “had been going.”

ခဲ့ *khai*, is a present past affix ; as ငါသွားခဲ့သည် *gna thwa:ghai thee*, “I have just gone ;” သူသွားခဲ့ပြီး *thōō thwa:ghai byee*, “he had just gone.”

လေ *lé*, is used with a present, or a past affix ; as ငါသွားလေသည် *gna thwa:lé thee*, “I have been going ;” ငါသွားလေပြီး *gnathwa:lébyee*, “I had gone.”

ရှင့် *hněng*, and လင် *lěng*, and ခင့် *khěng*, are affixes that may be used either, with the present affix သည် *thee*, the past affix ပြီး *byee*, or the future affix မည် *mee* ; and they infer the action to have been done prior to something alluded to ; as ငါသတိပေးရှင့်သည် *gnathādiepě:hněngthee*, “I caution you (beforehand) ;” ငါသွားခင့်မည် *gnathwa:khěngmee*, “I will go,” i. e. “before something else referred to.”

လတ္တံ့ *lăttăn*, is the affix of a distant or prophetic future ; as ဤသို့ဖြစ်လတ္တံ့ *eethōhpyeetlăttăn*, “thus shall it be.”

The future tense is also found, as in many other languages, having a suppositional, problematical or conjectural signification, and may be variously rendered in English by “should, may, might, though, &c. ;” as သူလာအံ့ငါမပြောမည် *thōōlaǎngnamăpyăũmee*, “though he come I will not tell ;” သင်လာမည်အခါကိုငါသိရလျှင် *thěnglameeākha gōgnathie*



*yăhlyěng*, "had I known when you would have come" or "the time of your coming;" ထိုအခင်းမှာလူတို့သည်ငါးဆယ်ကျော်ခန့်ရှိလိမ့်မည် *htō ākhăn hmalōō dō thee gna:tshay gyāū khăn shieliem mee*, "in that room there must have been," or "may have been upwards of fifty persons," lit. "in that room there will be more than about fifty persons;" ငွေနှိပ်တသောင်းခန့်ရှိလိမ့်မည် *gnwé dinga:tă thoung: khăn shie paliem mee*, "there must have been" or "may have been about ten thousand rupees;" သင်သားဖြစ်လိမ့်မည်။မဖြစ်လိမ့်မည်ကိုငါမသိ *thěng tha:hpyeetliem meemă hpyeetliem mee gō gna mǎ thie*, "whether he is your son or not, I know not."

ရ *rǎ*, "to obtain, find &c.," often intervenes between the root, and the future affixes; and is then rendered in English by "must;" as ငါသွားရမည် *gnathwa:yă mee*, "I must go, I shall positively go;" ဖြစ်ရမည် *hpyeetyă mee*, "it must be;" ငါတို့သွားကြရမည် *gna dō thwa kyă yă mee*, "we must go." It is also inserted in other moods to form their future tense, as will be shewn in its proper place, also to form a future to verbal compounds; as သွားရသောအခါ *thwa:yă thǎū ākha*, "the time of probable going, the time of obtaining going."

#### INDICATIVE MOOD.

သည် *thee*, is the only proper affix of the indicative mood, but it is very seldom expressed; an assertive affix being considered sufficient to show the mood is indicative: it is however found used; as ပြောသည်မည်သူလာသည် *pyăū thee mee thōō la thee*, "he comes to speak," lit. "will speak, he comes:" here ပြော *pyăū*, is the root implying "to speak," သည် *thee*, is the modal affix of the indicative mood, and မည် *mee*, is the assertive affix of the future tense. The plural of the above would



correctly, and grammatically be thus ; ပြောကြသည်မည်သူတို့လာကြသည်  
*pyăũ kyă thee mee thōō dō la kyă thee.*

ရ *ră*, “to obtain,” is often very frequently used as an indicative affix ; as  
 ငါတို့သွားကြသည် *gna dō thwa: kyă ră thee*, “we go,” or “are going ;”  
 သူသွားရပြီ *thōō thwa: ră byee*, “he has gone ;” သူသွားရမည် *thōō thwa:  
 ră mee*, “he will go,” likewise “must go,” as above.

#### IMPERATIVE AND PRECATIVE MOOD.

The root by itself is sometimes used imperatively, but never precatively ; as သွား *thwa:*, “go thou ;” သွားကြ *thwa kyă*, “go ye ;” but more commonly certain imperative affixes are made use of.

လော *lăũ*, တော့ *dăũ*, လည်း *lee*, ခြည် *khyee*, are the only true imperative affixes, and would be used when commanding ; as သွားလော *thwa: lăũ*, “go thou ;” သွားကြတော့ *thwa: kyă dăũ*, “go ye.”

ထွန်းထွည့် *hlăn: hlee*, is likewise an imperative termination.

ဦး pronounced ခွံး *ōñ*, ပါ *pa*, ခဲ *khai*, ချေ *khyé*, ပါစေ *patsé*, စင် *tsăn*, စင်ပါ *tsănba*, ပေ *pé*, ရစ် *reet*, ရော *răũ*, လေ *lé*, လိုက် *lōik*, သိ *thie*, are all precative, and imperative affixes ; as နေဦး *néōñ*, “stay ;” ကြည့်စင် *kyee tsăn*, “look ;” ခေါ်ခဲ *khāũ khai*, “call.”

စေသော *tsé thăũ*, စေလို *tse lō*, စေသတည်း *tsé thătee*, စေပါ *tséba*, ပါစေ *batsé*, ပါလေစေ *balétsé*, are all compounds of the verb စေ *tsé*, “to cause,” and imply “let, pray let ;” သွားပါစေ *thwa: batsé*, “let (me) go ;” သွားစေလို *thwa: tse lō*, ditto.

စို့ *tsō*, is chiefly used in writing, and implies the first person plural imperative mood ; as သွားစို့ *thwa: tsō*, “let us go.”

In conversation the future tense forms a sort of imperative ; ငါတို့သွား



ကြအံ့ *gna dō thwa: kyǎ ṇ*, or သွားကြမည် *thwa: kyǎ mee*, "let us go," or "we'll be going."

ရာ *ra*. This form when combined with the narrative affix ဇီ *ee*, has the power of an injunction; as တရားဆင်သောအမှုသည်နှစ်ဦးတို့၏စကားကိုကောင်းစွာနားဦး၍ဟုတ်မှန်သောအထိုင်းဆုံးဖြတ်ရာဇီ "listen well to the statements of both parties in a suit, and then let your decision be in conformity to truth and justice."

Auxiliary verbal affixes are of two kinds: 1st, those that express a modal relation of a verb; as နိုင် *hnōing*, "to be able," which expresses the potential mood "can;" as သွားနိုင်သည် *thwa: hnōing thee*, "can go;" and 2dly, those that express an extraneous relation of the verb; as သွားလွယ်သည် *thwa: lway thee*, "easy to go." In the first instance the original root remains the principal verb, the other root being merely a modal affix; in the second, the original root becomes a dependent verb in the infinitive mood, and does not admit of any affix. The distinction between these two classes of affixes is fully pointed out at page 30, para. 4.

#### SUBJUNCTIVE MOOD.

လျှင် *hlyěng*, လျက် *lyět*, လည်း *lee*, မူ *mōō*, မူကား *mōōga*, တမူကား *tāmōōga*, are all subjunctive affixes. The three first are the most common. They are varied in their significations, expressing a *contingency*; as ငါသွားလျှင် *gnathwa: hlyěng*, "should I go," or "if I go;" ငါသွားပြီးလျှင် *gnathwa: byee: hlyěng*, "if I have gone," or "should I have gone." If the contingency be not future (as implied by the word "should") but continuative, then လျက် *lyět*, would be used; as ငါအမှာအထိုင်းပြုလျက်



*gna āhma ādōing: pyōō lyēt*, “if (he) were acting according to my order;”

ငါအမှာအတိုင်းပြုသည်လျက် *gna āhma ādōing: pyōō thee lyēt*, “if (he) acts

according to my order;” ငါသွားနိုင်လျက် *nga thwa: hnōing lyēt*, “if I

were able to go;” ငါသွားနိုင်လျှင် *gna thwa: hnōing hlyēng*, “should I

be able to go.” *ရ* *rā*, is inserted in this mood to form a *positive* (in

contradiction to a *suppositional*) future; as ငါသွားရလျှင် *gna thwa: rā*

*hlyēng*, “should I hereafter go,” lit. “should I obtain going;” ငါသွား

နိုင်ရလျှင် *gna thwa: hnōing rā hlyēng*, “should I hereafter be able to

go,” lit. “should I obtain ability to go.”

လျှင် *hlyēng*, may be styled the *suppositional affix*; as မတွေ့လျှင်ပြန်မလာ

ရဘူး *mā twé hlyēng pyān mā la yā bhōō*, “should (you) not find (it) (you)

must not return.” In this way it is found attached to any part of speech

giving its *suppositional power* to the clause, the substantive verb

being understood; as ထိုသို့လျှင် *htō thō hlyēng*, “should (it be) thus;”

ငါ၏သားလျှင် *gna ee thā: hlyēng*, “should (it be) my son:” sometimes

its *suppositional power* is nearly lost; as တတောင်လျှင်ထွာပေါင်းနှစ်ထွာ

ရှိပါသည် *tā htoung hlyēng htwa poung: hneet htwa shie pa thee*, “the total of

spans in a cubit is two,” lit. “should (it be) a cubit, (then) the total

of spans is two spans;” တလလျှင်တတင် *tā lā hlyēng tā tēng*, “a *tēng* (bas-

ket measure) per month,” lit. “should (it be) a month, (then) a *tēng*.”

For a further application of both these affixes လျက် *lyēt*, and လျှင်

*hlyēng*, vide *infra*. Past participial affixes, and in addition for လျက်

*lyēt*, vide *infra*. Auxiliary affixes.

အောင် *oung*, a root implying “to be complete, to have attained to,” is

used as a *subjunctive affix*; as သွားအောင် *thwa: oung*, “that (he) may



go;" သွားကြအောင် *thwa:kyăoung*, "that (they) may go;" သွားရအောင် *thwa:răoung*, "that he may hereafter go."

ကောင်း *koung*, a root implying "to be good, proper, fit," is also used as a subjunctive affix; as သွားကောင်းသည် *thwa:koung:thee*, "(he) may be going;" သွားကြကောင်းသည် *thwa:kyăkoung:thee*, "they may be going;" သွားနိုင်ကြကောင်းမည် *thwa:hnoing kyăgoung:mee*, "(they) will probably be able to go," or "they may hereafter be able to go; here နိုင် *hnoing*, is not a modal affix, but an auxiliary one, expressing an extraneous relation of the verb သွား *thwa*, &c., and therefore has the plural increment ကြ *kyă*, attached to it; သွားကြကောင်းပြီး *thwa:kyăkoung:byee*, "(they) have probably gone." N. B. The use of ကောင်း *koung*, in forming a compound verb must not be confounded with the above; as မသွားကောင်း *măthwa:koung*, "it is not right to go," therefore used to express the phrase "don't go," lit. "not to go, is good;" also thus သွားကောင်းလျှင်သွားမည် *thwa:koung:hlyěng thwa:mee*, "should it be right to go I will go," i. e. "when it is proper (I) will go." In both these two last cases ကောင်း *koung*, is an auxiliary verb, and not a modal affix.

#### POTENTIAL MOOD.

နိုင် *hnoing*, "to be able, to overcome, to be powerful," is the most common affix of the Potential Mood; as သွားနိုင်သည် *thwa:hnoing thee*, "(he) can go;" သွားကြနိုင်သည် *thwa:kyă hnoing thee*, "(they) are able to go," i. e. "can go;" သွားနိုင်မည် *thwa:hnoing mee*, "(he) will be able to go, he hereafter can go;" သွားကြနိုင်ပြီး *thwa:kyă hnoing byee*, "(they) have been able to go."



နိုင် *nōing*, the neuter form of the preceding is also similarly used. တောက် *tsouk*, is also so used, but more rarely.

#### OPTATIVE MOOD.

There is no *Modal* affix (similar to the preceding) to express this mood, but the verbs ချင် *khyěng*, and လို *lō*, both implying “to wish, to want, to desire,” are used as principals, and the original verb, whose relation is to be expressed, becomes in the Infinitive Mood. In other words the affixes of this mood do not admit of the plural increment preceding them; thus ငါလိုသွားချင်ကြသည် *gna dō thwa: khyěng kyā thee*, “we wish to go,” i. e. “we would go;” ငါသွားလိုလိမ့်မည် *gnathwa: lō liēm mee*, “I will wish to go;” သွားလိုကြလေပြီ *thwa: lō kyā lé byee*, “(we), wished to go.”

The other auxiliary affixes not being modal are not given here, but below after the Moods.

#### THE INFINITIVE MOOD.

The root by itself, as has been remarked page 125, is properly an infinitive, that is, if it be combined, or governed as one; as သွားခွင့်ပေးပါ *thwa: khwěng pé: ba*, “give permission to go:” but most generally it is expressed by the future tense; either by one of the future temporal affixes alone, or by one in connection with a causal affix; as ပြောမည်လာသည် *pyāū meela thee*, “(he) comes to speak,” lit. “will speak (he) comes;” အမိန့်တော်ခံမည်ကျွန်တော်လာပါသည်ဘုရား *āmiēn dāū khān mee kywōndāū lapā thee hpōōra:*, “to receive your excellency’s order, I come my Lord.” Sometimes the connective affix ဟု *hōō*, “to wit,” intervenes between the two clauses; as ငါပြန်သွားမည်ဟုအထိရှိသည် *gnā*



*pyǎnthwa:mee hōō ālō shie thee*, “I will return, to wit, is (my) wish,” i. e. “(my) wish is to return;” *ငါအိမ်သို့သွားမည့်ဟုကျံသည်ကိုသူသိလေသော်*  
*gnaiengthōthwa:mee hōō kyǎnthee gō thōō thielé thāū*, “I will go to house, to wit, intention, he having known,” i. e. “he having known of my intention to go to my house.” Likewise either of the future affixes မည် *mee*, and အံ *ān*, may be used in connection with the causal affixes ငှါ *gnha*, “for, in order to,” or ကြောင့် *gyoung*, “because of, on account of,” to express the Infinitive mood, and generally connected by the increment သော *thāū*; အံ *ān*, being generally used with ငှါ *gnha*, and မည် *mee*, with ကြောင့် *gyoung*; as သွားအံသောငှါအလိုရှိပါသည် *thwa:ān thāū gnha ālō shie pa thee*, “to go, is (my) wish;” ပြောမည်သောကြောင့် လာပြီး *pyǎū mee thāū gyoung la byee*, “(he) has come to speak, for the purpose of speaking.”

This mode, and that with the addition of အကြောင်း *āgyoung*, a noun implying “matter, affair,” and which perhaps is the more common, is the only way in which the English idiom “may” or “might,” in connection with “that,” can be rendered in Burmese; as in the last example, “he has come to speak,” or “that he might speak;” သင်လာမည်အကြောင်း။ငါစေလွှတ်သည်ဖြစ် *thěng la mee āgyoung:gnā tsé hlwāt thee hpyeet*, “that, you may, or might come, I have sent;” သတိပေးမည်အကြောင်း။ငါစေ &c., *thādiekhān mee āgyoung:gnā tsé, &c.*, “I have sent that (you) might be warned.” The peculiar use here of the stop is to be noted.

လု *lōō*, and လုနိုးပြီး *lōōnee:byee*, both express an infinitive mood, future tense; (the latter is only used with the substantive verb); သွားလု *thwa:*



*lǝǝ*, “about to go ;” *shie lǝǝnee byee*, “about to be ;” *လု lǝǝ*, does not alter its meaning whatever affixes of time may be super-added ; as *သွားလုသည် thwa lǝǝ thee*, *သွားလုပြီး thwa lǝǝ byee*, and *သွားလုမည် thwa lǝǝ mee*, are all equally “about to go.” Another, or more imperfect future tense infinitive mood is expressed by the use of a future temporal affix (as *အံ ၵn*), in connection with the causal affix *သို့ thō*, implying “motion to ;” as *မင်းကြီးသည်ပုဂံနိအံသို့ထင် meng gye thee pǝǝgan ၵn thō htěng*, “the king thinking (he) was about to rebel ;” here we have *ပုဂံနိ pǝǝgan*, “to rebel,” with *အံ ၵn*, shows that it is a future state of rebellion, with *သို့ thō*, superadded, shows that this future state of rebellion, is still further modified by progression towards it.

## PARTICIPLES.

*သည် thee*, *သော thǎü*. The connective affixes *သည် thee*, and *သော thǎü*, may be said to be the two proper participial terminations ; as *သွားသင့်ကို thwa thee gō*, “the going,” (objective) ; *သွားသင့်ကြောင့် thwa thee gyōng*, “because of the going.”

*သဖွယ် thǎhpway*, *လိ lie*, *လိလိ lielie*, are all participial affixes, as also are *ဝမ်းနိုး gǎmǎn*, *ဘနိုး bhǎnǎn*, *မတတ် mǎtǎt*, denoting “similarity, likeness, resemblance.”

*ရာ ra*, is a participial termination that abounds in narrative discourse ; it generally closes the clause, and never takes any affixes : it implies that the action implied in the root is in the act of being done ; as *ကျောက်စွဲရင်နေရာ kyouk tswai rǎt né ra*, “(we) cast anchor, and remain,” or “as (we) are anchoring ;” *ကျောက်နှုတ်၍ရွက်တိုက်သွားရာ kyouk hnǝǝk rwé rwét tǝik thwa ra*, “(we) weigh anchor, spread sail, and



go off;" မင်းကြီးကိုအစီရင်ခံရာ *měng꜁ gyee꜁ gō ātsee rěng khān ra*, "having asked of the king," perfect present.

It remains to show how the time of participles are expressed. This is by the use of causal affixes attached to the root; the connective သည် *thee*, may be said to be understood.

#### PRESENT PARTICIPLES.

ကား *ga꜁*, the nominative affix, or မှာ *hma*, "in" the locative affix, both imply the time to be present; as သွားကားပြောသည် *thwa꜁ ga꜁ pyāũ thee*, or သွားမှာပြောသည် *thwa꜁ hma pyāũ thee*, "(he) speaks as he goes, going, or while going he speaks."

နှင့် *hněng*, "together with," is also a present affix; as အိမ်ဖြစ်သည်နှင့် သူကိုနှစ်သက်သည် *āmie hpyeet thee hněng thōō gō hneetthět thee*, "being the mother," or "in that she is the mother, she loves him."

#### PAST PARTICIPLES.

မှ *hmă*, and က *gă*, the affixes of the ablative case express the time to be past; as လာရောက်မှ *la rouk hmă*, လာရောက်က *la rouk gă*, "having arrived, when he arrived." They may be affixed after the past affixes ပြီး *byee꜁*, or လျှင် *hlyěng*, and then the compound has a signification of "after having;" as လာရောက်ပြီးမှ *la rouk byee꜁ hmă*, or လာရောက်လျှင်မှ *la rouk hlyěng hmă*, "after having arrived." သဖြင့် *thăhpyěng*, "by means of," is also past, and rendered by "having;" as ဟုမိန့်တော်မူသဖြင့် *hō miēn dāũ mōō thă hpyěng*, "having thus said;" တကားကိုထက်ကောင်းသဖြင့်ရွေးကောက်သည် *tāga gō htět koung꜁ thă hpyěng rwé꜁ gouk thee hpyeet thee*, "having been the best (it) was selected."



လျှင် *hlyěng*, is a common past participial affix ; as သွားလျှင် *thwaꜥ hlyěng*,  
 “having gone, when (he) had gone, after that (he) had gone,” the past  
 affix ပြီး *byeeꜥ*, may be used before it ; as သွားပြီးလျှင် *thwaꜥ byeeꜥ hlyěng*,  
 “when (he) had gone, &c.”

လျက် *lyět*, is the same in signification and application as the preceding ;  
 သွားလျက် *thwaꜥ lyět*, “having gone, when (he) had gone.”

မူ *mōō*, မူကား *mōōgaꜥ*, and တမူကား *tā mōōga*, are the same as the preceding,  
 but less common.

When participles are compounded with a substantive their terminations are generally omitted, and the initial အ *ā*, of the substantive is dropped ; as သွားသည် *thwaꜥ thee*, “going,” and အခါ *ākha*, “time,”  
 or more fully သွားသည်အခါ *thwaꜥ thee ee ākha*, becomes သွားခါ *thwaꜥ kha*, “the time of going ;” again သွားသ၍ *thwaꜥ thee*, and အဝ၍ *ātsee*,  
 “continuance, duration,” becomes သွားဝ၍ *thwaꜥ tsee*, “during the going, while going ;” with အစ *ātsā*, “a beginning,” forms သွားစ *thwaꜥ tsā*,  
 “the beginning of going ;” with အဆုံး *āsthōōnꜥ*, “an end,” forms သွားဆုံး *thwaꜥ tshōōnꜥ*, “the end of going.”

Again, when it is necessary to couple a personal pronoun with a participle, instead of the pronoun being in the genitive, it is in the nominative case ; as ငါသွားသ၍ကောင်းလျှင် *gna thwaꜥ thee kounꜥ hlyěng*,  
 “if my going be good,” or lit. “I going if it be good.”

#### HONORIFIC MOOD.

The Honorific Mode of expression is by the use of the Honorific Increment တော် *daū*, (v. p. 46,) in connection with the verb မူ *mōō*, “to do, perform.” That is when speaking of any exalted person-



age instead of saying "the king spake," it would be necessary to say "the king did sacred," or "royal speaking," and so on; as မင်းကြီးလုပ်မိန့်တော်မူလေ၏ *měng꜁ gyee꜁ lee miēn dāū mōō lé ee*, "and the king spake;" ဘုရားသခင်မြင်တော်မူလျှင် *hpööras thăkhěng myěng dāū mōō hlyěng*, "God having seen," i. e. "having done sacred seeing."

In reference to these honorific increments, viz. တော် *dāū*, and မူ *mōō*, they are never used separately, and they always intervene between the original verb, and its affixes, or in other words, the original verb becomes dependent on the verb မူ *mōō*, which in all cases has the affixes of number, mood, and time attached, except in the case of the optative modal affix, and the second kind of auxiliary verbal affixes, (p. 101,) which form a compound verb with the original verb; but even in this last case the verb မူ *mōō*, takes the other affixes, viz., of number, and time; as 1st. Ex. မင်းကြီးထို့လာတော်မူကြလေ၏ *měng꜁ gyee꜁ dō꜁ la dāū mōō kyă lé ee*, "the kings came;" here, the original root being simple, and the tense assertive, the mood the same, and therefore indicative; the verb မူ *mōō*, takes the numeral, and temporal affixes; 2nd. Ex. မင်းကြီးထို့လာတော်မူကြနိုင်လေ၏ *měng꜁ gyee꜁ dō꜁ la dāū mōō kyă hnōing lé ee*, "the kings can come," here the original root is still simple, but the verb မူ *mōō*, takes the numeral, the modal, and temporal affixes; 3rd. Ex. မင်းကြီးထို့လာချင်တော်မူကြလေ၏ *měng꜁ gyee꜁ dō꜁ la khyěng dāū mōō kyă lé ee*, "the kings would come," here the verb ချင် *khyěng*, expressing the Optative Mood is compounded with the original root, which is thus no longer simple, but still the verb မူ *mōō*, takes all the other affixes; 4th. Ex. မင်းကြီးထို့လာပြီတော်မူကြနိုင်သည် *měng꜁ gyee꜁ dō꜁*



*la myai dāū mōō kyā hnōing thee*, “the kings continue to come,” the original verb is here a compound of လာ *la*, “to come,” and မြဲ *myai*, “to continue permanent.” The negative way of expressing this mood will be treated of under the head of the Negative Mood.

#### INTERROGATIVE MOOD.

The Interrogative Mode of expression is formed by the use of certain affixes which are always placed after the assertive affixes of time. In conversation the assertive affix of the present tense is frequently omitted.

The Interrogative affixes are,

လာ *la*, the most common in use; ထမင်းစားပြီးလာ *htāmēngꜻ tsāꜻ byeeꜻ la*,

“have (you) eat dinner;” ထမင်းစားကြမည်လာ *htāmēngꜻ tsāꜻ kyā mee la*,

“shall (we) eat dinner;” ဘယ်မှာရှိသည်လာ *bhay hma shie thee la*, “where

is (it)?” မာဇီလာ *ma ee la*, “are (you) well?”

လဲ *lai*, and လည်း *leeꜻ*, are used similar to the above; ဘယ်နှယ်ဟာလဲ

*bhay hnay ha lai*, or ဘယ်နှယ်ဟာလည်း *bhay hnay ha leeꜻ*, ရှိသည် *shie thee*,

understood, “What (is) the matter?”

ထုံ *dōōn*, used chiefly in conversation, when a question is asked by an

interrogative pronoun; as ဘာဆိုသည်ထုံ *bha tshō thee dōōn*, “what do

(you) say.?”

ဝင် *tsēng*, and ဝံ *tsān*, are used chiefly in simple clauses, and without an

assertive affix; as သွားဝံ *thwaꜻ tsān*, “does (he) go?”

The above are colloquial.

လော *lāū*, is used in writing, or formal conversation.

နည်း *neeꜻ*, is likewise used in formal writing, or colloquially, but when the

question is asked by an interrogative pronoun, or its compounds.



ရ *rǎ*, is sometimes used as the assertive affix of the future tense with these affixes; as သွားရသလော *thwaꜛ rǎ thǎ lǎu*, "Wilt (thou) go?" ဘယ်သို့သွားကြရသနည်း *bhay thō thwaꜛ kyǎ yǎ thǎ neeꜛ*, "Whither will ye go?" The above two being used in a formal manner necessarily imply the asking an indefinite question.

Sometimes when နည်း *neeꜛ*, is used; the interrogative pronominal, and the future affix, are used combined in a peculiar manner, the pronominal being in an abbreviated and nearly obsolete form; as သွားနိုင်ပချိန်နည်း *thwaꜛ hnōing pǎ khyien neeꜛ*, "What, i. e. person, or thing (then) can go," "what will be able to go;" သွားစေပချိန်နည်း *thwaꜛ tsé pǎ khyien neeꜛ*, "What, (person or thing) will cause to go:" here ပချိန် *pǎ khyien*, is a compound of ပ *pǎ*, an abbreviation of ဘယ် *bhay*, and ချိန် *khyien*, a combination of the euphonic affix ချေ *khyé*, with the future affix အံ့ *ǎn*.

နော် *nāu*, is an affix having a precative, together with an interrogative signification, that is, asking a question so as to solicit acquiescence. It is more of the nature of an interrogative exclamation, similar to the English *ey?* but more respectful; as သူသွားသည်နော် *thōō thwaꜛ thee nāu*, "he goes, ey?" i. e. "he may go, mayn't he." But it is chiefly used with the future tense in connection with the affix တော့ *dāu*, implying "necessity;" as ပွဲလမ်းသို့ကြည့်သွားတော့မည်နော် *bwai lǎnꜛ gō kyē thwaꜛ dāu nāu*, "I shall go to see the festival, ey? mayn't I."

An interrogative in the future tense sometimes implies a wavering opinion; as ရာဇာသားဖြစ်လိမ့်မည်လော *raza thaꜛ hpyeet liem meelǎuꜛ*, "he'll be the son of a king?" i. e. "Is he the son of a king do you think?"



Interrogative affixes are found attached to any part of speech, the substantive verb being understood; as ငါလာ *gnala*, "I?"; လူဘယ်နှစ်  
ယောက်လဲ *lōōbhayhneetyouklai*, "how many men?"; အိမ်မှလာ *ienghmā*  
*la*, "from the house?".

In the honorific form of this mood, the interrogative affixes are attached in the usual way to the verb မူ *mōō*; as သွားတော်မူကြပြီးလော *thwaꜜdāūmōōkyābyeeꜜlāū*, "have (ye) gone?".

The interrogative mood is also found used in a simple assertive manner; as "the reason why he laughs is this," would be rendered အဘယ်ကြောင့်ရယ်သနည်းဟူမူကား *ābhaygyoungꜜraythāneeꜜhōōmōōgaꜜ*, "why does he laugh? for this reason, viz.;" or rather "the reason why he laughs? why for this reason, viz."

For the negative form of this mood, vide Negative Mood.

#### NEGATIVE MOOD.

The Negative Mood is formed by prefixing မ *mā*, the particle of negation to the root; as မလာသည် *mālathee*, "comes not;" မသေပြီး *māthébyeeꜜ*, "has not died;" မပြောလျှင် *māpyāūhlyěng*, "should (I), not speak, if (I) do not speak, not having spoke;" မပြောနိုင်သည် *māpyāūhnoingthee*, "can't say."

The negative mood often dispenses with an assertive affix of time; as ငါသွားချင်သည် *ngathwaꜜkhyěngthee*, "I wish to go;" ငါမသွားချင် *ngamāthwaꜜkhyěng*, "I do not wish to go;" သင်လာမည်လာ *thěngla meela*, "wilt thou come?"; ငါမလာ *ngamāla*, "I won't come;" ငါမသွား  
ဝံ့ *ngamāthwaꜜwōn*, "I dare not go;" သူတို့မလာကြ *thōōdōmāla kyā*, "they come not," or "will not come."



ရ *rǎ*, is an affix employed in this mood to express the future “shall;” as

သင်ထွီမသွားကြရ *thěng dō mǎthwa: kyǎ yǎ*, “ye shall not go.”

နှင့် လင့် When the negative is prohibitory, that is imperative, the affix

နှင့် *hněng*, or လင့် *lěng*, is appended to the root; as မသွားလင့် *mǎthwa*

*lěng*, “go not;” လောကြနှင့် *mǎlakyǎ hněng*, “come not,” (plural): also

a precative affix may be added; as မသွားပါနှင့် *mǎthwa: ba hněng*, “please

don’t go.”

ဘူး *bhōō*, is often used in the place of an assertive affix; as မလာဘူး *mǎla*

*bhōō*, “comes not;” မသွားသေးဘူး *mǎthwa: thé: bhōō*, “goes not yet;”

မသွားရဘူး *mǎthwa: yǎ bhōō*, “shall not go,” i. e. “must not go.”

ဘဲ *bhai*, is an affix used in connection with the negative prefix to express

“without;” မစားဘဲ *mǎtsa: bhai*, or မစားဘဲရှိသွားသည် *mǎtsa: bhai hnōit*

*thwa: thee*, “he goes without eating.”

ခင် *khěng*, and မှီ *hmee*, are also auxiliary negative affixes, used in connec-

tion with the negative prefix to express “before;” as မစားခင်သွား

သည် *mǎtsa: khěngthwa: thee*, or မစားမှီသွားသည် *mǎtsa: hmee thwa: thee*,

“(he) goes before having eat;” ရှိ *hnōit*, “in,” or a similar locative

causal affix expressing *present* time may be used; as မစားမှီရှိ *mǎtsa:*

*hmee hnōit*, “before eating;” မမြင်ခင် *mǎ myěng khěng*, “before long,

shortly afterwards.”

မူ *mōō*. When a compound relation of the verb is to be negated then

the verb မူ *mōō*, “to do, perform,” is used as an auxiliary, and the

negative prefix is attached to it; as သွားအံ့သောငှါ *thwa: ṁn thǎũ gnha*,

“for the purpose of going,” သွားအံ့သောငှါမူ *thwa: ṁn thǎũ gnha mǎ*

*mōō*, “not for the purpose of going,” lit. “does not act, or do, for the



purpose of going." This is the only case where the verb မူ *mōō*, is thus used as an auxiliary without the honorific increment.

တသ္မာ: *tsăbhōō*, from တ *tsă*, "to begin," is affixed to the root, in connection with the negative prefix, to imply "never;" as မသ္မာ:တသ္မာ: *măthwa: tsă bhōō*, "(he) never goes;" မသ္မာ:မပြန်နိုင်တသ္မာ: *măthwa:mă pyān hnōing tsă bhōō*, "(he) never can go again."

Compound roots are generally negated in each member of the compound; as ဆင်ရင် *tshěng rěng*, "to put in order," မဆင်မရင်နှင့် *mă tshěng mă rěng hněng*, "put not in order;" ယူသွား *yōōthwa:*, "to take away," မယူမသွားလင့် *mă yōō măthwa:lěng*, "take not away."

But when the original verb is compounded with the auxiliary verbal affixes of the second Class, (v. p. 138 and infra,) the particle of negation is generally only once prefixed; as သွားအပ် *thwa:ăt*, "fit to go;" would be negated thus, မသွားအပ် *mă thwa:ăt*, "not fit to go," lit. "fit not to go;" မသွားဝံ့သည် *mă thwa:wōn thee*, "does not dare to go," lit. "dares not go." Sometimes with the auxiliary Optative affix ချင် *khyěng*, two negatives are used; as မတိုင်မချင်လျှင်မသွားနှင့် *mă tōing mă khyěng hlyěng mă thwa: hněng*, "if (you) do not wish to ask leave, do not go," i. e. "go not without asking leave."

In some cases of compound roots not being negated in both members of the compound, the apparent exception will disappear when examined; as in the clause နားမလည် *na:mălee*, "don't understand," compounded of နား *na:*, "to hear," and လည် *lee*, "to comprehend;" when negated in the above manner the word လည် *lee*, being alone negated, it implies "that though one hears, one does not com-



prehend," i. e. "don't understand;" again နောင်တရ *noungtără*, "to repent," from နောင် *noung*, "after," တ *tă*, "to regret," and ရ *ră*, "to obtain, find," becomes နောင်တမရ *noungtămără*, "not to repent," i. e. "not to find after-regret."

ရာ *ra*. When roots terminating in the participial termination ရာ *ra*, are negatived, the compound has a future or an injunctive future signification ; as မနေရာ *mănéra*, "would not remain ;" မနိုင်ရာ *măhnōingra*, "shall not overcome;" တံစိုးသုံးပါးတို့ကိုမဝံ့ရာ *tădzō:thōōn: ba: dōgō māgnāira*, "incline not to the three evil influences."

မဲ့ *mai*, affixed to any noun implies deficient in the quality, &c. implied by such noun ; as အကျိုးမဲ့ *ăkyō: mai*, "without respect ;" အချားမဲ့ *ăkhyă: mai*, "without an interval ;" သတိမဲ့ပြောသည် *thădiemăipyăũthee*, "(he) speaks without caution." When affixed to a root in connection with the negative prefix မ *mă*, it become a stronger negative ; as မပြောမဲ့သွားပါ *măpyăũmăi thwa: ba*, "go without speaking ;" မပြောမဲ့မသွားနှင့် *măpyăũmăi măthwa: hněng*, "go not without speaking."

မို့တုံး *mōdōōn:*, is likewise a negative affix, and is used by itself after the assertive affixes ; as သွားသည်မို့တုံး *thwa:theemōdōōn*, "(he) goes not."

The honorific mood is negatived in the same manner ; as လာတော်မူသည် *la dāū mă mōōthee*, "does not come," (honorific); သွားတော်မူကြွှင်လေ၏ *thwa: dāū mă mōō kyă hnōing léee*, "(they) cannot go," (honorific).

The interrogative mood is generally negatived, or a negative question is usually asked, by forming a compound sentence, the simple fact



being stated in the first clause and the negative question put in the next; ငါသွားပြီးမဟုတ်လော *gnathwa:byeemă hōlău*, "I went, was it not so?" သင်ထို့ထိကြသည်မဟုတ်လော *thěng dō thie kyă theemă hōlău*, "ye perceive, is it not so?" i. e. "do ye not perceive?"

## AUXILIARY AFFIXES.

The Auxiliary Affixes are those that do not express a modal relation of a verb, but become incorporated with the root and form a compound verb. They are numerous.

ပြု *pyōō*, "to do;" as သွားပြုသည် *thwa:pyōōthee*, "(he) continues to go," lit. "he does going."

ပြန် *pyăn*, "again;" သွားပြန်ကြသည် *thwa:pyăn kyă thee*, "(they) go again."

ပြင်း *pyěng*, "to dislike;" as သွားပြင်းသည် *thwa:pyěng:thee*, "dislikes going."

ဝံ့ *wōōn*, "to dare;" as သွားဝံ့သည် *thwa:wōōnthee*, "dares to go."

နေ *né*, "to remain;" as သွားနေသည် *thwa:néthee*, "remains going;" ဖြစ်နေသည် *hpyeetnéthee*, "exists."

တတ် *tăt*, "to be skilled in, to know," implies "to be accustomed to;" as သွားတတ်သည် *thwă:tătthee*, "accustomed to go, usually goes." It expresses what is naturally the quality or habit of any animal or thing; as ခွေးတို့ဟောင်တတ်ကြသည် *khwé:dō houng tăt kyă thee*, "dogs bark."

ရ *ră*, "to obtain;" as ဝင်ရသည် *wěngrăthee*, "obtains admittance;"

ငါထို့မြင်ရကြသည် *gna dō myěng ră kyă thee*, "we got a sight."

ရပ် *reet*, "to remain behind;" as ပြုရပ်သည် *pyōōreetthee*, "remaining behind, (he) did it;" နေရပ်သည် *néreetthee*, "remains behind."



မိ *mie*, or မှိ *hmie*, "accidentally, of a chance," from မိ *mie*, "to obtain ;"  
 as သွားမိသည် *thwaꜤmie thee*, "(he) happens to go."  
 ခဲ *khai*, or ခက် *khět*, "to be difficult ;" as သွားခဲသည် *thwaꜤkhai thee*, or  
 သွားခက်သည် *thwaꜤkhět thee*, "(he) goes with difficulty, (his) going  
 is affected by some difficulty," i. e. "(he) is delayed in going."  
 လွယ် *lway*, "to be easy ;" as သွားလွယ်သည် *thwaꜤlway thee*, "(he) goes  
 easily."  
 အပ် *ăt*, "to be fit ;" as သွားအပ်သည် *thwaꜤăt thee*, "(he) is fit to go."  
 ရာ *ra*, the same as preceding.  
 ထိုက် *htöik*, "worthy ;" as သွားထိုက်သည် *thwaꜤhtöik thee*, "worthy to  
 go."  
 သင့် *thěng*, "to be ready, agree with ;" as သွားသင့်သည် *thwaꜤthěng thee*,  
 "ready to go," vulg. "agreeable to go."  
 စေ *tsé*, "to cause ;" as သွားစေသည် *thwaꜤtsé thee*, "causes to go;" စိမ့်  
*tsien*, is the corresponding future, compounded of စေ *tsé*, and အံ့ *ăn* ;  
 as သွားစိမ့် *thwaꜤtsien*, "will cause to go."  
 စမ်း *tsăn*, "to try ;" as သွားစမ်းသည် *thwaꜤtsăn thee*, "tries to go."  
 မြဲ *myai*, "to continue, be permanent ;" as သွားမြဲသည် *thwaꜤmyai thee*,  
 "still goes ;" ကုန်သွယ်မြဲသည် *köön thwaymyai thee*, "(he) still carries  
 on trade, continues to trade."  
 လေ့ *lé*, "to be accustomed to, acquainted with ;" လောကားတို့သည်မိမ့်တို့၏  
 အဝတ်ကိုမဝတ်လေ့ကြ၏ *yöukyaꜤ dō thee miemmă dō ee ăwět gō mǎ wět lé ee*,  
 "men are not in the custom of wearing women's apparel."  
 ဦး pronounced *ōñz*, from အုန်း *ōñz*, "to be many, numerous," implies  
 "more ;" as ပေးဦးမည် *péꜤ ōñz mee*, "(he) will give more."



ထုံ *dōñ*, “to reciprocate;” as ချစ်ထုံသည် *khyeet dōñ thee*, “(he) loves in return, mutual love.”

စ *tsă*, “to begin;” as စသွားသည် *măthwa: tsă thee*, or သွားစမပြုသည် *thwa: tsă mă pyöō thee*, “(he) does not begin to go.”

ပိုင် *pōing*, “to own, possess, have power or right to;” as ပေးပိုင်သည် *pé:pōing thee*, “has right, or authority to give;” ဆိုပိုင်သည် *tshōpōing thee*, “has authority to say.”

ရက် *rět*, “to be unmerciful, void of feeling;” as သွားရက်သည် *thwa: rět thee*, “unfeeling enough to go.”

နိုး *nō*, နိုးနိုး *nō:nō*, စနိုး *tsănō*, followed by a verb expressive of opinion denotes what is likely to take place; as သင်္ဘောရောက်မည်နိုးနိုးထင်သည် *thěngbhăũ rouk mee nō:nō htěng thee*, “(he) thinks that the ship will probably arrive.” (Judson.)

လျက် *lyět*, it is to be remarked, that besides being a subjunctive affix, p. 138, and a participial affix, p. 145, is also used as an auxiliary affix to imply “continuation, a continued or customary action;” as တယောက်တည်းနေလျက် *tăyouk tee: né lyět ee*, “usually remains by himself;” ပြောလျက်နေကြဦး *pyăũ lyět né kyă ōñ*, “keep (ye) on talking;” စကားပြောလျက်ရှိသည် *tsăga: pyăũ lyět shie thee*, “is one that keeps talking.” This affix may be used with the assertive affix of any tense; but being properly a *past* affix, when used without any assertive affix, it has a *past* signification; thus ထိုင်ခင်းမှာအိပ်လျက်သည် *htō khăděng hma iet lyět thee*, “(he) usually sleeps in that bed;” ထိုင်ခင်းမှာအိပ်လျက် *htō khăděng hma iet lyět*, “(he) used to sleep in that bed;” ထိုင်ခင်းမှာအိပ်လျက်မည် *htō khăděng hma iet lyet mee*, “(he) will usually sleep in that bed.”



It's use as a suppositional and subjunctive affix, may be easily distinguished from it's use as above, by the often repeated rule pointed out in p. 30, and elsewhere, viz., by the positions of the assertive, or of the numeral affixes; thus in the clause သွားနိုင်သည်လျက် *thwa:hñōing thee lyět*, လျက် *lyět*, is a *modal* affix, and the meaning is "if (he) be able to go;" but the clause သွားနိုင်လျက်သည် *thwa:hñōing lyět thee*, implies "(he) usually is able to go."

#### CONNECTIVE AFFIXES.

သည် *thee*, and သော *thǎũ*; the use of these connective affixes have been treated of already in various places; vide Index.

ရော *rǎũ*, used sometimes for သော *thǎũ*, before words of time; as ထိုရော အခါ *htō rǎũ ākha*, "at that time."

ရှေ့ *rwé*, generally found in its contracted form of (၍) is chiefly used to connect verbal roots, the last only being inflected with affixes, thus the sense may be carried through a number of clauses.

ဟု *hōō*, may be styled a *quotative* affix, it is in very common use, and of a connective nature; its use will be best illustrated by examples; လာမည်ဟုဆိုသည် *la mee hōō tshō thee*, "(I) will come, thus" or "to wit, quoth he;" မင်းရှင်စားဟုဘွဲ့ကိုပေးသည် "Meng:shengzau:, to wit, he gives him the title," i. e. "he gives a title, viz., Meng:shengzau;" မိုးနီးကြီး၍ ယှပ်ပြက် သောအခါ၌ မိုးနီးရွာချင်းနီးသည် ဟုငါသိသည် မဟုတ်လော *mōgh:kyō:rwé:hlyět pyět thǎũ ākha hñōit mōgh: rwa khyěng: nee: thee hōō gna thie thee mǎ hō lǎũ*, "In the time of thunder, and lightning, rain, to wit, is near I know, don't I?" i. e. "When it thunders and lightens, don't I know that rain is near?"



ဟူ *hōō*, is the verbal form of the preceding, and is used like any other verbal root. It is connected to the subsequent clause by *သော* *thāū*, or *၍* *rwé*, and is used always when it is necessary to inflect the subsequent clause; as *ငါမသိဟူသောစကားရှန်ပြောသောကြောင့်* *gna mā thie hōō thāū tsāga shān pyāū thāū gyoung*, “on account of telling the lie, viz. I don’t know,” i. e. “on account of the lie you have told in saying you did not know;” *ငါမသိဟူ၍ပြောသည်* *gna mā thie hōō rwé pyāū thee*, “I do not know, this to wit, says he;” *မင်းကြီးသားကား။သာဂရ။ဥပသာဂရ။* *ဟူ၍နှစ်ယောက်ဖြစ်၏* *měng gyeē tha ga thagārā ōpāthagārā hōō rwé hneet youk hpyeet ee*, “the king’s sons were two, viz. Thagārā and Opāthagārā;” in this example, *ဟူသောနှစ်ယောက်* *hōō thāū hneet youk*, might have been used. *ဟူ* *hōō*, has sometimes the particularizing causal affix *မူကား* *mōōga*, appended to it, and becomes adverbial, implying “for this reason, namely, &c.”

#### MISCELLANEOUS AFFIXES.

Under this head are classed some that are of an adverbial nature, some that are indiscriminately affixed to any part of speech; as likewise two or three prefixes.

*တကား* *tāga*, is an emphatic affix and always closes a sentence or clause, it implies “regret, surprise;” as *ဤသို့ဆိုသည်တကား* *eethōtshō theetāga*, “thus he says!”

*ချင်း* *khyěng*, is applied in the same manner, as the preceding, but not so frequent.

*ရှာ* *sha*, is an affix implying “severe sorrow and affliction,” and is affixed to the root itself; as *ငါ၏တယောက်တည်းသောသားသေရှာပြီး* *nga ee tā youk*



*tee:thăũtha:thésha byee:*, "ah me! alas, alas! my son, my only one is dead!"

ဝင် *pěng*, "even," an emphatic affix, may be attached to any part of speech, and throws an emphasis on such word, is best rendered by an emphatic intonation of the voice; as ငါဝင်အားဆိုခဲ့ပြီး *nga pěng aa:tshōkhài byee:*, "to me (he) spoke;" ငါအားဆိုဝင်ခဲ့ပြီး *gna aa:tshōpěng khài byee:*, "(he) spoke to me;" ငါဝင်ဖြစ်၏ *gna pěng hpyeet ee*, "I even I, am;" ဒီဝင်ထဲမှာဝင် *ieng htai hma pěng*, "actually in the house." ဝင် *tsěng*, and ဝင်ဝင် *tsěng tseet*, have the same power and application as the preceding, but are not so frequent.

ကစား *gātsa:*, "though, notwithstanding;" as သွားကစား *thwa: gātsa:*, "though he goes, notwithstanding he goes."

ကတည်းက *gātee:gā*, "from the first of;" as သွားကတည်းက *thwa:gātee:gā*, "from the first of his going."

တောင်း *toung:*, "indeed," generally connected to the root by an euphonic affix; as လှလေတောင်း *hlă lé toung:*, "(she) is indeed beautiful;" သွားသည့်တောင်း *thwa:thee toung:*, "does indeed go."

စွ *tswă*, the same as preceding.

ချည်း *khyee:*, "only, nothing but;" as သွားသည့်ချည်း *thwa:thee khyee:*, "(he) merely goes, does nothing but go:" it can be attached to substantives; as လူတို့ချည်း *lōō dō khyee:*, "men only, merely men."

စည် *tsee*, "while;" as သွားစည် *thwa:tsee*, "while (he) goes," or သွားစည်တွင် *thwa:tsee dwěng*, ditto, ditto. Vide Participles.

တော့ *dăũ*, implies, "necessity;" as သွားသည့်တော့ *thwa:thee dăũ*, "(he) of a necessity goes," used as an imperative affix.



မက *măgă*, "to exceed," is affixed to any part of speech to imply "more than," and generally in connexion with the adverbial increment မှ *hmyă*, "as much as," expressed or understood ; as ထိုမျှမက *htō hmyă măgă*, "what's more than that ;" အသိန်းမက *ăthienz măgă*, "more than 100,000." This construction is found often used in connection with negative questions ; as ထိုမျှမကပေးမည်မဟုတ်လော *htō hmyă măgă péz mee mähōlăü*, "more than that (he) will give, wo'nt (he) ;" သာ *tha*, "to increase," is used to strengthen the force of the comparison ; as ထိုမျှမကသာ၍ပေးမည် *htō hmyă măgă tharwé péz mee*, "far more than that (he) will give."

စိုး *tsōz*, "to be concerned about," is used in connection with လို *lō*, "similarity," or with သော့ကြောင့် *thăü gyoung*, "on account of," to imply, "lest ;" as သွားစိုးလို *thwaz tsōz lō*, or သွားစိုးသော့ကြောင့် *thwaz tsōz thăü gyoung*, "for fear (he) should go, lest (he) go."

ဝိတ် *tsiet*, "mind, inclination ;" as သွားဝိတ် *thwaz tsiet*, "has a mind to go, willing to go."

သော်လည်း *thāūlee*, "though, notwithstanding that ;" as သွားသော်လည်း *thwaz thāūlee*, "though (he) goes, notwithstanding (he) goes."

သေး *théz*, "still, yet, continuance ;" as သွားသေးသည် *thwaz théz thee*, "still goes, is yet going ;" မတွေ့ဘူးသေး *mătwé bhōz théz*, "has never yet met with."

ရင်း *rěngz*, "as, while ;" as သွားရင်း *thwaz rěngz*, "as (he) goes, while (he) goes."

ကြောင့် *gyoung*, the causal affix, from အကြောင်း *ăgyoungz* "reason, affair," expresses "on account of ;" it is sometimes connected to the root by the



connective သော *thău*; and always, when used with verbal roots, both words take the light accent; as သွားသောကြောင့် *thwa: thău gyoung*, "on account of the going."

ထို *lō*, ထိုလည်း *lō lee*, and မှီ *mō*, all imply, "because;" as သွားထို *thwa: lō*, သွားထိုလည်း *thwa: lō lee*, or သွားမှီ *thwa: mō*, "because of (his) going."

ရန် *răn*, "for the sake of, for the purpose of;" as သွားရန် *thwa răn*, "for the sake of going;" ပြင်ဆင်ရန်လိုလျှင် *pyəng tshəng răn lō hlyəng*, "should (he) require (it) for the purpose of repair."

ဝမ်း *gămnă*, ဘုန်း *bhănă*, and မတတ် *măttăt*, all imply "likeness, resemblance," as also "almost," (*Carey*;) as သွားဝမ်း *thwa: gămnă*, သွားဘုန်း *thwa: bhănă*, သွားမတတ် *thwa: măttăt*, "like going, resembling going, as if going, almost going or gone."

ဟန် *hăn*, "an appearance," denotes "probably;" as ကြောက်ဟန် *kyouk hăn*, "probably is afraid, seems to be afraid."

ရှုပ်နီ *rōpnăn*, the same as ဟန် *hăn*.

ရုံ *rōn*, "just, and no more," used in connection with သာ *tha*, "only;" as သွားရုံ *thwa: rōn*, or သွားရုံသာ *thwa: rōn tha*, "only just gone;" or သွားရုံရှိသည်သာ *thwa: rōn shie thee tha*, "is only just gone." (*Carey*.)

လေ *lé*, persistive affix; as သွားသည်လေ *thwa: theelé*, "(he) does go."

လောက် *louk*, "nearly, about as much;" as သွားလောက် *thwa: louk*, "nearly going;" သင့်လောက် *thəng louk*, "nearly ready."

ထို *lō*, "like, similarity;" သွားထို *thwa: lō*, "like going."

ထိုထို *lōlō*, "a little like;" as သွားသည်ထိုထို *thwa: theelōlō*, "a little like going."



လင့်ကစား *lěnggätsa*, “though ;” as သွားလင့်ကစား *thwa:lěnggätsa*, “though (he) goes.”

လျင်း *hlyěng*, “as, while ;” သွားလျင်း *thwa:hlyěng*, “as (he) goes, while (he) goes.”

ရော့ *răŭ*, denotes “uncertainty ;” as သွားရော့ *thwa:răŭ*, “(he) may go,” i. e. “probably go.”

ဆန်း *tshăn*, “nothing more than,” used with the root reduplicated ; as သွားဆန်းသွားသည် *thwa:tshăn:thwa:thee*, “(he) goes and nothing more, (he) goes and that’s all ;” ဖွဆန်းဖွသည် *hlătshăn:hlă:thee*, “is beautiful and nothing more.”

သာ *tha*, “only ;” as သွားသာသည် *thwa:thathee*, or သွား၍သာသည် *thwa:rwé:tha:thee*, “only goes :” is applied to any part of speech, and in any position.

တည်း *tee*, is somewhat emphatic and is variously used : 1st. It is a kind of positive assertive affix, supplying the place of a common assertive one, especially when the nominative has a particularizing causal affix, as ကား *ga* attached ; as ငါကားကောင်းတည်း *gna ga:koung:tee*, “I am good, as for me I am good ;” အမည်ကားရွှေမောင်တည်း *ămee ga:shwémoung:tee*, “as to his name, it is Shwémoung ;” 2ndly. It is used in recapitulation in connection with ဟူ *hōō* ; as ငါး။မုန့်။လတ်။သကြား။နို့။တည်းဟူသောအလုံးစုံကိုဝယ်သဖြင့် *gna: mōŋ: lăphět thăkyă: nō: tee: hōō: ālōŋ: tsōŋ: gō way thăhpyěng*, “fish, bread, tea, sugar, milk, all these to wit, having brought.” 3rdly. It is used at the end of a clause, to shew that it is either a quotation, or the idea or opinion of another, in such cases it is connected to the temporal,



or other affixes by သ *thă*, and precedes the quotative ဟု *hōō*; as သေလတ္တံ့သတည်းဟုဆိုးဗေသာကြောင့် *thé lăttănthătee: hōō tshō: bé thăũ gy-oung*, "that (he) would die, on account of this evil prediction," i. e. "on account of the evil prediction that (he) would die." 4thly. It is used, (especially in conversation,) to shew that on the clause, to which attached, the question turns, and is strongly intonated; as ငါကိုပေးမည်လာတည်းဟုဆိုသည့် *gna gō pé: mee la tee: hōō tshō thee*, "will you give me? says he;" it is to be remarked that this word is sometimes found written တည့် *tee*, with the light accent.

လားလား *la:la:*, is a prefix with negative sentences, and implies "not at all;" as လားလားမသွား *la:la: mǎthwa:*, "(he) goes not at all."

တတ် *tăt*, a verb implying "to be certain," is prefixed and connected by ရှိ *rwé*, and implies "certainly;" as တတ်ရှိပေးမည် *tăt rwé pé: mee*, "(he) will certainly give."

ကြောင်း *gyoung:*, "a reason, cause, affair," is used as an affix with verbs to express "why;" as ပြုရမည်ကြောင်းကိုငါမသိ *pyōō yǎ mee gyoung: gō gna mǎ thie*, "I don't see why I should do (it);" it expresses likewise "that," in such a sentence; as သူသေပြီးကြောင်းကိုကြားရလျှင် *thōō thé byee: gyoung: gō kya: rǎhlyeng*, "should (you) hear that he has died," lit. "he has died affair, should you hear."

#### EUPHONIC, AND EXPLETIVE AFFIXES.

In the application of these, attention is somewhat paid to alliteration. ချိင့် *khyiēn*, (compounded of ချေ *khyé*, and အံ့ *ān*, the future affix,) is used in the future tense; as ငါခေါ်ချိင့်မည် *gna khāũ khyiēn mee*, "I will call (him)."



ပိဋ် *piem*, (compounded of ပေ *pé*, and အံ့ *ǎn*;) is used in the same manner; as ငါပေးပိဋ်မည် *gna pé:piem mee*, "I will give."

လိဋ် *liem*, (compounded of လေ *lé*, and အံ့ *ǎn*;) as ငါလာလိဋ်မည် *gna la liem mee*, "I will go."

ငြား or ညား *gnya*, or လတ် *lăt*, are chiefly used before a suppositional affix, such as သော် *thāū*, လျှင် *hlyěng*, သော်လည်း *thāū lee*, &c.

ပါ *pa*, မိ *mie*, မူ *mōō*, ကဲ့ *gai*, ခဲ့ *khəi*, ချေ *khyé*, ခြေ *khre*, စွာ *tswa*, ထုံ *dōñ*, ထ *htă*, စ *tsă*, ပါ *păũ*, လေ *lé*, ဟွာ *hla*, ဘိ *bhie*, ဘိ *thie*, are all euphonic, and expletive.

လိုက် *lōik*, much used with active verbs.

တမုံ *tă mōñ*, and တမူ *tă mōō*, are both expletive; as သွားသည်တမူ *thwa: thee tă mōō*, "(he) goes."

#### ADVERBS

Are of two kinds: 1st, such as are so originally; as ကောန် *ékāñ*, "truly;" သာ *tha*, "only," &c.: and 2ndly, those that are derived.

Derived adverbs are formed in various ways.

စွာ *tswa*. By affixing စွာ *tswa*, which is a very common adverbial termination; as ကောင်း *koung*, "good," ကောင်းစွာ *koung: tswa*, "well."

တ *tă*, is a very common formative adverbial prefix, and is used; 1st, either prefixed to the root by itself, in which case the compound is generally used in connexion with some word of a cognate signification; as အလျှင်တသော *ǎhlyěngtătshăũ*, "speedily," from လျှင် *hlyěng*, a root implying "speed," and သော *tshăũ*, a root signifying "to be quick:" or 2ndly, prefixed to the root with the intensative တည်း *tee*, affixed; as တဟုန်တည်း *tă hōñ tee*, "speedily," from ဟုန် *hōñ*, "to be



quick ;" တချက်တည်း *tă khyět tee*, "immediately," from ချက် *khyět*, "the instant time:" or 3dly, the root is reduplicated, and it is affixed to each member ; as တကွဲတကွဲ *tă gai tă gai*, "by degrees," from ကွဲ *gai*, "progressive:" or 4thly, it is only prefixed to the first member of the reduplicated root ; as တလဲလဲ *tă lai lai*, "by turns," from လဲ *lai*, "turns:" and 5thly, it is found used as in the 1st instance, but having a peculiar power ; as in the sentence မျက်ဝိတဆုံးခန့် *myèt tsie tă tshöön khăñ*, "about as far as the reach of the eye," here တဆုံး *tă tshöön*, is a compound of အဆုံး *ătshöön*, "an end ;" တခွေသဉ္စိ *tă né thă hnöit*, "on a certain day, once upon a time," the indefinite signification is given in this sentence by the use of the connective affix သ *thă*, with ဉ္စိ *hnöit*, a causal affix which does not imply any substantive quality, Conf. p. 65. In all these, (especially the last,) its value as numeral may be traced.

အ *ă*. Or by affixing အ *ă* ; as လွန် *lwön*, "to excel," အလွန် *ălwön*, "exceedingly ;" လျင် *hlyěng*, "to be quick," အလျင် *ăhlyěng*, "quickly."

Or by reduplicating the root ; as ကောင်း *koung*, "good," ကောင်းကောင်း *koung koung*, "well."

Or by prefixing ပ *pă*, or က *gă*, to each member of compound words ; as ပရန်းပရင်း *pă rōñ rēng*, "confusedly, riotously," from ရှမ်းရင်း *rōñ rēng*, "to be noisy ;" ကရောက်ကရက် *gă rouk gă rēt*, "heedlessly," &c. The above, and various combinations of them, are the usual form of adverbs, but besides these ;

ရှင် *hněng*. The present participle in သည် *thee*, with the causal affix in ရှင် *hněng*, can render any root into an adverb ; as ကောင်းသည်ရှင်



*koung; thee hněng*, “well:” the same occurs when applied to some substantives; as အဝု *ātsōō*, “a collection,” အဝုနှင့် *ātsōō hněng*, “collectively.”

အောင် *oung*. The verbal affix အောင် *oung*, is also found converting a root into an adverb; as ဟင်္တပအောင်ဆင်ထားသည် *hlă pǎ oung tshěng htā; thee*, “beautifully arranged,” lit. “arranged (so as to be) attaining to beauty.”

### CONJUNCTIONS.

The various connective affixes in some cases perform the functions of conjunctions, besides those, however, are the following.

သည်မဟုတ် *thee mǎ hōh*, “this not the case;” ထိုမဟုတ် *htō mǎ hōh*, “that not the case;” သို့မဟုတ် *thō mǎ hōh*, “such not the case;” according to the context, all express the idea of “or, or else.”

လည်း *lee;*, “but, and, also,” with nouns; as ထိုပြည်၌လည်း *htō pyee hnōit lee;*, “in that country also:” it conveys likewise the idea of “besides;” as ဤလူလည်းနှစ်ယောက်လူထို့လာကြပြီး *ee lōō lee; hneet youk lōō dō la kyǎ byee;*, “besides this man, two men came.”

လည်းကောင်း *lee; goung;*, “and also,” is used to connect sentences and clauses. It is occasionally found used at the end of each clause. Sometimes it is also found as an adjective to express, “same;” as လည်းကောင်းနေ့၌ *lee; goung; nē hnōit*, “on the same day;” လည်းကောင်း နည်း *lee; goung; nee;*, “in the same manner.”

ပြင် *pyěng*, “besides;” as သည်ပြင် *thee pyěng*, “besides this.”



## INTERJECTIONS.

အို *ōh*, “oh! holloa!”

အောဝတ် *āumay*, “how strange!”

အော် *āū*, or အော်အော် *āū āū*, “very well! that’s it is it!”

အဲ *ai*, “well!”

ဟဲ *hai*, contemptuous; as ဟဲခွေး *hai khwé*, “hey! you dog!”

သတ် *thay*, သတ်လေ *thay lé*, surprise, “dear!”

စောက်ဖက် *tsoukhpět*, “vulva,” vulgar and abusive, common among the lower order of females when startled, &c.

လေ *lé*, affix of distress, and interrogative; as အိုအဖ||အဖလေ *ōh ābhā ābhā lé*, “oh Father, Father oh!”



## PART V.

### MEASURES.

On the mode of compounding the names of measures with numerals, vide p. 102, para. 13.

#### MEASURES OF DISTANCE.

10 ဆံချည် *tshān khyee*,

“hair’s breadth,” = 1 နှံ *hnān*, Sesamum seed.

6 နှံ *hnān*, = 1 မုလော *mōōyāū*, a species of esculent seed.

4 မုလော *mōōyāū*, = 1 အသစ် *ātheet*, “finger’s breadth.”

5 သစ် *theet*, = 1 အမုတ် *āmōōk*, the width of the hand with the thumb close to the fingers.

8 သစ် *theet*, = 1 အမိုက် *āmōōik*, the width of the fist and thumb extended.

12 သစ် *theet*, = 1 ဝွာ *htwa*, “span.”

2 ဝွာ *htwa*, or 3 မိုက်

*mōōik*, = 1 တောင် *toung*, “cubit.”

4 တောင် *toung*, = 1 လံ *lān*, “fathom.”

7 တောင် *toung*, = 1 တာ *tā*.

20 တာ *tā*, = 1 ဥသဘာ *ōōththābhā*.

| Miles. | Furl. | Yards. | Feet. | Inches. |
|--------|-------|--------|-------|---------|
|        |       |        |       |         |
| ..     | ..    | ..     | ..    | nearly. |
| ..     | ..    | ..     | ..    | 6       |
| ..     | ..    | ..     | ..    | —       |
| ..     | ..    | ..     | ..    | 9       |
| ..     | ..    | ..     | 1     | 6       |
| ..     | ..    | ..     | 6     | —       |
| ..     | ..    | 3      | 1     | 6       |
| ..     | ..    | 70     | —     | —       |



|                            |                                  | Miles. | Furl. | Yards. | Feet. | Inches. |
|----------------------------|----------------------------------|--------|-------|--------|-------|---------|
| 20 ဥယျာဝ <i>öyththäbhä</i> | = 1 ကောသ <i>gäüthä</i> .         | ..     | 6     | 80     | —     | —       |
| 4 ကောသ <i>gäüthä</i> ,     | = 1 တ်ဂါဝ <i>gawöök</i> .        | 3      | 1     | 100    | —     | —       |
| 4 ဂါဝတ် <i>gawöök</i> ,    | = 1 ယူဇနာ <i>yōdzāñä</i> .       | 12     | 5     | 180    | —     | —       |
| 1000 တာ <i>tä</i> ,        | } = ဝိုင် <i>tōing</i> , "post." | }      | 1     | 7      | 200   | —       |
| 7000 တောင် <i>toung</i> ,  |                                  |        | 2     | nearly | —     | —       |

The above is what is called "the common measure," and is the one in general use. The other measure is styled the "chief's measure," in which the cubit is styled သံတောင် *thāntoung*, or မင်းတောင် *měngtōung*, both implying "Royal Cubit;" and its length is according to some accounts  $19\frac{1}{10}$  English inches, according to others  $22\frac{1}{8}$  English inches—but it is most usually styled "three fingers'" breadth longer than the common cubit. If the first be considered correct, according to it then, the corresponding သံ *theet*, of the measure, would be  $\frac{9.9}{10.0}$  of an inch. The လံ *lān*, "fathom," would be  $760\frac{4}{10}$  inches. The တာ *tā*,  $133\frac{7}{10}$  inches: and the ဝိုင် *tōing*, 2 miles, 193 yards, 2 feet, 8 inches. This is the Government measure used for assessment, &c.\*

Some of the above when used with numerals are thus abbreviated.

1 သံ *theet*, is written ဝံ — 1 မိုင် *mōik*, is written မ် — 1 တာ *ta*, is

\* A corresponding difference of measure is mentioned by Herodotus, L. 1. C. 178, as having obtained among the antient Babylonians; ὁ δὲ βασιλῆος πήχυς τοῦ μετρίου ἐστὶ πῆχυς μέζων τρισὶ δακτύλοισι. "The Royal cubit, exceeds the common (moderate) cubit by three fingers' breadth." It may be, that the nations of the East, were as much indebted to the ancient Babylonians for their Metrological system, as Boeckh, has shewn those of the West were.



written ဘီ — 1 တောင် *toung*, is written ငါး — and in the same way with numerals, as ငါး — “four *ta*.”

တာ *tā*, implies “measure” in general, and is used as an auxiliary with measures of length ; as တောင်တာ *toungta*, “a cubit.”

တိုင် *tōing*, “a post,” is also a generic term for any measure approaching it in length, such as “a league, a kos, a mile, &c. ;” as အင်္ဂလိတ်တိုင် *āngāliet tōing*, “an English mile.”

#### MEASURES OF WEIGHT.

36 ပရမဏု *pārāmaṇḍomyō*, “particle of a subtile fluid,” invisible to men, but visible to Nats and Angels, ..... = 1 အဏု *añomyō*, “a minute, mote, seen playing in a sunbeam,”

36 အဏု *añomyō*, ..... = 1 ခြံ *myō*, “a particle of fine dust,” raised aloft in hot weather by the feet of men, wheels of wag-gons, &c.

36 မှု *hmō*, ..... = 1 အမှု *ahmōñ*, “particle of dust,” the size of fine flour.

36 မှု *hmōñ*, ..... = 1 ကညပ်ခြေ *kāgnyet khyé*, “the minute particle that falls to the ground from an iron style when writing on a palmyra leaf.”

7 ကညပ်ခြေ *kāgnyet khyé*, .... = 1 သန့်ဥက္ကောင်း *thāñōkkhoung*, “louse’s head.”



၇ သန်ဥက္ကောင် *thānōōkkhoung*, = ၁ မုံညင်းဝေ *mōōngnyēngs tsé*, “a grain of mustard seed.”

၃ မုံညင်းဝေ *mōōngnyēngs tsé*, = ၁ နှံနီဝေ *hnāntsé*, “sesamum seed.”

၄ နှံနီဝေ *hnāntsé*, ..... = ၁ ဆံဝေ *tshāntsé*, “grain of husked rice.”

၄ ဆံဝေ *tshāntsé*, ..... = ၁ ချင်ရွေး *khyēng rwé*, “the seed of *Abrus precatorius*.” (*Carey*.)

၂ ချင်ရွေး *khyēng rwé*, ..... = ၁ ရွဲကြီး *rwai gyee*, a species of seed.

၄ ရွဲကြီး *rwai gyee*, ..... = ၁ ဝဲး *bai*.

၂ ဝဲး *bai*, ..... = ၁ မူး *mōō*.

၂ မူး *mōō*, ..... = ၁ မတ် *māt*.

၄ မတ် *māt*, ..... = ၁ ကြတ် *kyāt*, Tickal.

၅ ကြတ် *kyāt*, ..... = ၁ ဗိုလ် *bōh*.

၂၀ ဗိုလ် *bōh*, or ၁၀၀ ကြတ် *kyāt*, = ၁ ပိဿာ *bieththa*, or *viss*.

The term အွက် *ākhwēt*, is substituted for ပိဿာ *viss*, in connexion with any capital number; as အွက်တဆယ် *ākhwēt tā tshay*, “ten piektha, or *viss*.”

The weight of a ကြတ် *kyāt*, or tickal, is 252.75 grs. troy exactly. (*Low*.)

Some of the above weights are thus abbreviated with numerals, ၁ ရေး *rwé*, is written ငွေ sometimes ဝွဲ ; ၁ ဝဲး *bai*, is written ဝဲး — ၁ မူး *mōō*, is written ဝူး — ၁ မတ် *māt*, is written ဝံ ; and ၁ ကြတ် *kyāt*, is written ဝဲ —. One *viss*, or ၁၀၀ *kyāt*, is written ဝဲ— or ဝဲါ ; and so on with other numerals

The Burmese in the English dominions also use the term ရွေး *rwé*, to express “pice;” and ဝဲး *bai*, to express “anna;” as တဝဲး *tā bai* “one



anna ;" နှစ်ဝဲး *hneet bai*, "two *bai* or annas :"; မူ *mōō*, to express "two annas ;" တမူ *tā mōō*, one *mōō*, "two annas :"; ဖတ် *māt*, to express a four anna piece ; as တဖတ် *tā māt*, one *māt*, or "four annas."

The မူ *mōō*, and ဝဲး *bai*, in the above table severally equal  $\frac{1}{8}$ th and  $\frac{1}{16}$ th of a Tickal. But another denomination of these weights called the smaller or lesser *mōō* and *bai*, severally are the  $\frac{1}{10}$ th and  $\frac{1}{20}$ th of a Tickal.

The Government of Ava send, from the capital, sets of standard weights (အလေး *ālē*), for the use of the provinces. The present are called ဝိုအလေး *tōālē*, being surmounted by the figure of a ဝို *tō*, the mythical Lion of Boodhism, and the present cognisance of Burma ; the former were styled တင်းသာအလေး *hēngtha ālē*, from having been surmounted with a figure of a တင်းသာ *hēngtha*, the famous *hansa*, or Brahminee duck, the cognisance of the kingdom of Pegu.

## MEASURES OF CAPACITY.

|                                                                                       | Cubic Inches.     | Weight of distilled water in lbs. avoirdupois. | English measure.    |
|---------------------------------------------------------------------------------------|-------------------|------------------------------------------------|---------------------|
| 2 လက် <i>lēt</i> , or "handful," = 1 လက်ခုပ် <i>lēt khōōk</i> , "the two hands full." |                   |                                                |                     |
| 2 လက်ခုပ် <i>lēt khōōk</i> , .... = 1 စလယ် <i>tsālay</i> . ....                       | 34 $\frac{1}{3}$  | 1 $\frac{1}{4}$ nearly                         | 1 Pint.             |
| 4 စလယ် <i>tsālay</i> , .... = 1 ပြည် <i>pyee</i> . ....                               | 145 $\frac{1}{4}$ | 5                                              | $\frac{1}{2}$ Gall. |
| 2 ပြည် <i>pyee</i> , .... = 1 စရွတ် <i>tsār wōt</i> .                                 |                   |                                                |                     |
| 2 စရွတ် <i>tsār wōt</i> , ..... = 1 ဝိတ် <i>tsiet</i> . ....                          | 564 $\frac{1}{2}$ | 20                                             | 2 Galls.            |
| 2 ဝိတ် <i>tsiet</i> , ..... = 1 ရွဲ <i>khwai</i> .                                    |                   |                                                |                     |



၂ ခွဲ *khwai*, or 16 ပြည် *pyee*, = 1 တင်း *těng*, commonly styled “Basket,” = 4493½ cub. inch. 160 lbs. av. 2 Bushels.

ကျွန်စား the fifth part of a ပြည် *pyee*, is called ကျွန်စား *kywōntsa*, “a meal for one person”

Some of the above measures are abbreviated with numerals; thus 1 တင်း *těng*, is written ၁; 1 စိတ် *tsiet*, is written ၁; 1 ပြည် *pyee*, is written ၁; 1 စလယ် *tsālay*, is written ၁; and so on with any other numeral.

#### MEASURES OF TIME.

The minuter divisions of Time are somewhat various, the following table is compiled from the best procurable information:—

10 ခဏ *khāṇā*, “instant,” .... = 1 ခရာ *khāra*.

10 ခရာ *khāra*, .... = 1 ပြန် *pyān*.

6 ပြန် *pyān*, .... = 1 ဗညတနာ *beedzāna*.

15 ဗညတနာ *beedzāna*, ..... = 1 ပါဒ် *pad*.

4 ပါဒ် *pad*, .... = 1 နာရီ *naree*.

60 နာရီ *naree*, .... = 1 ရက် *rět*, or “day of 24 hours.”

15 ရက် *rět*, .... = 1 ဝက္ခ *pākkhā*, “½ of the month.”

2 ဝက္ခ *pākkhā*, ..... = 1 လ *lā*, “moon, or month.”

12 လ *lā*, .... = 1 နှစ် *hneet*, or “year.”

The ရက် *rět*, consists of two parts: “from sunrise” နေထွက် *né dwēt*, “to sunset” နေဝင် *né wěng*, is called နေ့ *né*, or the “day proper;” and from sunset to sunrise again is styled ညဉ့် *gnyeen*, or “night.” These are again divided into four watches each, the first from about 6 A. M. to 9 A. M., is called “the first watch,” or တချက်တီး *tā khyěttee*; from 9 A. M.



to 12 is styled the second watch, or နှစ်ချက်တီး *hneetkhyěttee*; from 12 to 3 P. M. is styled the third watch, or သုံးချက်တီး *thöönkhyěttee*; from 3 to 6 P. M. is called the fourth watch, or လေးချက်တီး *lékhyěttee*. Taking the 60 နာရီ *naree*, to equal 24 hours of our time, 1 *naree* would amount to 24 minutes; at the end of each နာရီ *naree*, the မောင် *moung*, or “gong” is sounded, hence the two terms are synonymously used. The *watch* varies from 8 to 9 *naree*, according to the length of the day. The term နာရီ *naree*, is likewise used to express the English “hour;” as နံနက်ကိုးနာရီအချိန်တွင် *nännët kō:naree ākhyien dwěng*, “at 9 o’clock in the morning.” ညဉ့်ကိုးနာရီအချိန်တွင် *gnyeen kō:naree ākhyien dwěng*, “at 9 o’clock at night.” ပြန် *pyän*, “again,” is used to express the hours corresponding with our P. M.; thus နာရီပြန်နှစ်နာရီအချိန်တွင် *naree pyän hneet naree ākhyien dwěng*, “at 2 o’clock P. M.” When the night hours, however, are referred to, the word ပြန် *pyän*, is superceded by သည့် *gnyeen*, “night;” as ညဉ့်တဆယ်တစ်နာရီအချိန်တွင် *gnyeen tā tshay tā naree ākhyien dwěng*, “at 11 o’clock at night.”

Sometimes ချက်တီး *khyěttee*, is used as a sort of numeral generic adjunct in questions; as နာရီဘယ်နှစ်ချက်တီးလာ *naree bhay hneet khyěttee la*, “what o’clock is it?” တဆယ်နှစ်ချက်တီးလာ *tā tshay hneet khyěttee la*, “twelve o’clock?”

“Noon,” is styled ဝှန်း *mwōn*; and “midnight,” သိမ်းခေါင် *thānkhoun*.

The first ပုကွ *pākkhā*, or “half of the month,” that is, from the new moon လောင် *lātheet*, to the full moon လပြည့် *lābye*, is styled လဆန်း *lā tshān*; ပုကွ *pākkhā*, or “the *pākkhā*, of the waxing or increasing moon;” from the full moon to the change again is styled လဆုတ်ပုကွ



*lă tshöök pākkhă*, or “the *pākkhă*, of the receding or waning moon.”

But the most usual term in dates for the waning of the moon is လပြည့်ကျော် *lă byē gyāū*, or “beyond the full moon,” lit. “passing the full moon.” From the disappearing of the moon to the change, is called လကွယ် *lă gway*, or “the hiding of the moon.” The last day of the month is called လငယ် *lă gnay*, or “the little moon.”

The Burmese date their correspondence, &c. &c., as from the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th or 15th, day of the waxing, or the waning moon; thus ဝါဆိုလဆန်း လေးရက် *watshō lă tshăn lé rēt*, “the fourth day of the waxing moon *Wātshō* ;” နတ်တော်လပြည့်ကျော်တဆယ်သုံးရက် *nătdāū lă byē gyāū tā tshay thöön rēt*, “the 13th day of the waning moon *Nătdāū*.”

The day of the new moon, the 8th day of the waxing moon, the day of the full, and the 8th day of the wane, are set apart for the performance of religious duties, and are styled either ဥပသ်နေ့ *öppöth né*, or သိတင်းနေ့ *thiedēng né*, or အပြီးနေ့ *ăbyee né*, all implying the “day of religious observance.” On these sabbaths no public or private business is transacted, and the more strict observers of the law abstain from tasting food between the rising and setting of the sun.

The week consists of seven days, named after the Sun, Moon, and Planets.

|             |                                   |      |                                  |
|-------------|-----------------------------------|------|----------------------------------|
| Sunday, ..  | တနင်္ဂနွေ <i>tănēnggănwé</i> , .. | Pali | ရဝိ <i>răbie</i> , “the Sun.”    |
| Monday, ..  | တနင်္လာ <i>tă nēng la</i> , ....  | do.  | စန္ဒ <i>tsăndă</i> , “the Moon.” |
| Tuesday, .. | အင်္ဂါ <i>ănga</i> , .....        | do.  | အင်္ဂါ <i>ănga</i> , “Mars.”     |
| Wednesday,  | ဗုဒ္ဓဟူး <i>böddhăhōō</i> , ....  | do.  | ဗုဒ္ဓ <i>böddhă</i> , “Mercury.” |



Thursday, . ကြာသပတေး *kyathăpăté*, Pali ပြဿိတိ *priethpätie*, "Jupiter."

Friday, . . . . . သောကြာ *thoukya*, . . . . . do. သောကြာ *thoukya*, "Venus."

Saturday, . . . . . စနေ *tsăné*, . . . . . do. သောရီ *thăŭrie*, "Saturn."

The Names of the 12 months which consist alternately of 29 and 30 days, together with their Zodiacal Signs are :—

| Days.    | Months.                                                                                                                                        |
|----------|------------------------------------------------------------------------------------------------------------------------------------------------|
| 29 April | တံကူး <i>Tăgōō</i> , . . . . . မိသော <i>Miethā</i> , Aries . . . . . Vulgo, သိုး <i>thō</i> , "the Goat."                                      |
| 30 May   | ကဆုံ <i>Kătshōōn</i> , . . . . . ပြဿာ <i>Pyietha</i> , Taurus . . . . . နွားထွဉ်သဗ <i>nwa hlee thăhpă</i> , "the Bull."                        |
| 29 June  | နယုံ <i>Năyōōn</i> , . . . . . မေထုန် <i>Médōōn</i> , Gemini . . . . . ပူးခေါင် <i>pōōkhoun</i> , "the full time of union of Male and Female." |
| 30 July  | ဝါဆို <i>Watshō</i> , . . . . . ကရကဋ် <i>Kăragăt</i> , Cancer . . . . . ဂနန်း <i>gănnă</i> , "the Crab."                                       |
| 29 Aug.  | ဝါခေါင် <i>Wagoun</i> , . . . . . သိန် <i>Thien</i> , Leo . . . . . ချင်သေ <i>khyěngthé</i> , "the Lion."                                      |
| 30 Sept. | တော်သလင်း <i>Tāuthălěng</i> ,<br>abb. to သလင်း <i>thălěng</i> , ကန် <i>Kăn</i> , Virgo . . . . . ကညာ <i>kăgnya</i> , "the Virgin."             |
| 29 Oct.  | သတင်းကျွတ် <i>Thăděngky-</i><br><i>wět</i> or ဝါကျွတ် <i>Wakywět</i> , ဒု <i>Dōō</i> , Libra . . . . . ချိန် <i>khyien</i> , "the Scales."     |
| 30 Nov.  | တန်ဆောင်မုန်း <i>Tătshoun</i> -<br><i>mōōn</i> , . . . . . ပြဿာ <i>Pyietstsha</i> , Scorpio ကင်းခြေမျှား <i>kěngkhyé-myā</i> , "a Scorpion."   |



29 Dec. နတ်တော် *Nātdāū*, ..... ဝန် *Dānōō*, Sagittarius Vulgo, လင်းလေး *lēnglē*,  
 “the Bow.”

30 Jan. ပြာသိုလ် *Pyathō*, ..... မကာရ *Māgarā*, Capri-  
 cornus ..... ငါးမန်း *gna:mān*, any  
 “Sea Monster.”

29 Feb. တဝပိုတွဲ *Tābōdwai*, .... ကုန် *Gōōn*, Aquarius. . ရေရွက်ခို *rérwētō*, “the  
 Water Pot.”

30 Mar တပေါင်း *Tābounge*, ..... မိန် *Mien*, Pisces. .... ငါး *gna*, “the Fish.”

The year commences on the 18th of April, and, as shown above, consists of but 354 days, being a lunar year, but, to make it conform to the true solar year, the month ဝါဆို *watshō*, is intercalated by the Burmans on every third year; and is then called ဒုတိယဝါဆို *dātīeyā watshō*, or the “second Watshō.” In Arracan Proper, they intercalate the month တံကူး *tāgōō*, calling the one တံကူးလဟောင် *tāgōōlā hounge*, or “the old month Tāgōō,” and the intercalated one တံကူးလသင် *tāgōōlā theet*, or “the new month Tāgōō.” But, as still with these alterations the year would not coincide properly with the true solar one, at certain intervals when the irregularity has accumulated so as to be inconvenient, the king, on the advice of the Brahmin astrologers, makes an arbitrary alteration.

The year is likewise divided into three ဥတု *ōtōō*, “seasons,” or ကာလ *kalā*, “times,” viz., ဆောင်ကာလ *tshoungkalā*, or “cold season,” which commences on the day of the full moon of တံဆောင်မိုး *tād-zoungmōōn*, or “November,” and continues up to the day of the full moon of တပေါင်း *tābounge*, or “March:” the နွေကာလ *nwékalā*, or



“hot season,” which commences on the day of the full moon of March, and continues to the day of the full moon of ဝါဆို *watshō*, or “July :” and the ရီဒီးကာလ *mōghkalā*, or “rainy season,” which begins on the day of the full moon of July, and continues to the beginning of the cold season.

These seasons are explained by the courses of the Sun, and Planets around the mythological mount မြင်းမူရ် *myěng mō*. The cold season corresponding to the ဗာဟိရိဝိမ္ဗိ *baheerā wiemie*, “the outer,” or “more distant course.” The hot season corresponds to the အနန္တဝိမ္ဗိ *āndāw wiemie*, “the inner,” or “nearer course.” And the rainy season corresponds to the မဒ္ဒိဝိမ္ဗိ *māstshé wiemie*, or “middle course.” Besides this there is a season called the ဝါတွင်း *wa dwěng*, “fast season, or lent,” consisting of three months of the year, viz. from the beginning of ဝါဆို *watshō*, “July,” including ဝါခေါင် *wa khoung*, “August,” and တော်သလင်း *dāuthālěng*, “September,” and ending at the beginning of October, which is hence called ဝါကျွတ် *wakywēt* or “lent finished.”

#### THE ERA OF BURMAH.

There are two epochs from which the Burmese date. The one called the sacred Era, being the date that Găudāmă entered Nieban, or “Annihilation,” viz. B. C. 543 ; the other the vulgar epoch, A. D. 639, established by king Puppachan Rahan. Vide Prinsep's Tables.

#### ORTHOGRAPHY.

It may almost be stated that there is no such thing as *Orthography* in the Burmese language ; the mode of spelling varying in a most



arbitrary manner and that too in every writing from an imperial edict down to a peasant's letter.

But it may be given as a summary rule, "That all letters having in any way a cognate power are found interchangeably written for each other;" thus in all those cases given in the tables of the permutations of the powers of final consonants, at p. 18, those consonants are found interchangeably written; likewise the "Linguals," and the letters ဇ and ဈ which are borrowed from the Pali language, are often found expressed by the corresponding dentals, and by the letters ဝ and ဘ; as ဝဝဝဝ *pāhtāmā*, for ဝဋ္ဌဝ *pāhtāmā*, "the first;" စရတ် *tsārat*, for ဇရတ် *dzārāt*, a kind of "serai," or halting place. The following variations will hence be more easily understood ဘဝဝဝ for ဗဒင် the Védas; တဝ for တတ် "to be skilled in;" ဆိဝ for ဆိတ် "to be silent;" and ဆိတ် for ဆိဝ "a landing place;" ခုနစ် for ခွနစ် "seven;" မြီး for ခရီး "a way." The Burmese cannot pronounce an "r," but as a "y," thus ရံ, ရနိ, or ရဝ် and ယံ, ယနိ, or ယဝ် "a hall of justice," are found interchangeably written. ဝ, နိ, ဝ် final are very frequently written for one another. When the character ဝ *thé: thé: tēng*, terminates a word bearing the ခ, *shépouk*, or heavy accent, frequently a final ဝ် *m*, with an additional heavy accent is superadded; thus ဝတ်လုံးဝ် for ဝတ်လုံး this occurs often in inscriptions. တဝတ် for တဝတ် "a half;" ရှိနီး, or ရှီး and ရွှန်း "mud, mire," are found written ရွန်း and ရှီး; စလွန် for သလွန် "a couch;" the vowel ဘ and င with the heavy accent, are found changed; as ငွေ for တွေ "to hang, suspend." မယ် *may*, and လယ် *lay*, &c., are found in place of မည် *mee*, and လည် *lee*.



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